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*He who checks the child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a grievous moral wrong.*

*Give it play and never fear it;
Active life is no defect:
Never, never break its spirit,
Curb it only to direct.*

*Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.*

***The learning of "memory gems" is a valuable practice, based on sound pedagogic principles; of course, it may be overdone, like anything else. It is generally known that what is thoroughly committed to memory in childhood or youth, is not only committed much more easily, but it is retained with a vastly more tenacious grip. One comes to realize the truth of this fact more and more as his years increase. Stanzas that we learned in school with little effort years ago, will "say themselves" today; while others much more recently learned with greater effort, have left little more trace than writing on the sands of the ocean-beach.

Let the selections be worthy, let the pupil's taste be consulted somewhat, let his interest in them be aroused and fostered, and then let them be sharply impressed on memory's tablet. They will be a joy and a treasure in the distant years.

***The best method in the teaching of spelling is a judicious blending of oral and written exercises. The value of oralspelling seems to lie in the association of the letter as an element of spelling the word, with its phonic value in pronunciation. In written spelling there is an association of the letter with its picture value, so that to the trained eye a misplaced letter makes the word "look wrong." Important in securing good spelling is the teacher's constitutional attitude toward poor spelling. If the teacher maintains, with kindly inexorableness, an intolerance of poor spelling, it will soon bear fruit in great care and painstaking on the part of the pupils, and a genuine desire to spell well. This is half the battle. Bad spelling is caused almost equally by ignorance, indolence, and carelessness. Often a child who knows how to spell the word is too indifferent or in too much hurry to write it correctly. The average child will spell just as badly as his teacher will allow.

***Nearly every one is fond of quoting from the poets and dramatists, and nearly every one commits some egregious error in his quotations. All of us say, "the even tenor of their way," when what Gray wrote "the noiseless tenor of their way." "When Greek meets Greek then comes the tug of war" should be "When Greeks joined Greeks then was the tug of war." We say, "Welcome the coming, speed the parting guest," whereas the correct quotation is "speed the going guest."

Butler wrote in "Hudibras," "He that complies against his will is of his own opinion still," but we alter the sense as well as the wording of the passage by quoting continually, "A man convinced against his will is of the same opinion still."

How often we hear people, quoting the passage on mercy from "The Merchant of Venice," say, "It falleth as the gentle dew from heaven," whereas the bard wrote, "Falleth as the gentle rain." We quote with great complacence,

"The man that hath no music in his soul," whereas, what Shakespeare wrote was, "The man that hath no music in himself." "Fine by degrees and beautifully less," a phrase which has become in popular use, "Small by degrees and beautifully less."

***It should be an invariable law of the school that it open and close at the exact time specified. This should also be true of the recitations and the intermissions. Pupils are accustomed to give six hours to the school work but any excess of time is usually given grudgingly and results in waste of energy. The pupil feels that his right have been taken from him, and he rebels against any such practice, but aside from this, a business principle has been violated. Time is money. What belongs to this can not be given to that in the economy of exchange. Even adults become restless and annoyed when a little more of their time is taken than they have promised.

The business world knows no excuse for the failure to keep appointments. Banks close at the precise moment. Factory whistles always blow on time. Promptness is the cardinal virtue of the business world and the school should set the example and insist on the rigid adherence to the law. Certainly no individual has any moral or legal right to use extra time belonging to another. If extra time is given it should be the voluntary act of the giver. Much care should be exercised in the arrangement of programs, each branch receiving its due proportion of time and it should be understood that the program is made to follow, not for an ornament. The teacher who has a time for everything and who does everything in its season is begetting habits among his pupils that will tell for the best in whatever vocation they may be engaged in the future.

***Reasonable freedom should be given to the games and plays of children. As long as they are not injurious, and innocent in their nature, they should be approved, but it must be remembered that children are not altogether capable of self-direction even in play. They are liable to engage in objectionable exercises. The average boy is quite changeable in his pastimes. Games soon grow old and he seeks new amusements. One day he may take to ball and the next day to marbles, the next to climbing flag poles. Proper suggestion as to games seems not only necessary but very beneficial.

Yard supervision must be liberal at all times and not partake of the nature of fault-finding. It seeks to prevent rather than to cure evils. It will encourage all that is best on the playground as to character of amusements and it will interfere only when injuries and improper conduct are likely to result.

***Part of the remuneration that the progressive teacher may receive is consciousness of power, and that joy which comes from continuous acquisition of strength. The time for going to school passes, but the aspiring teacher, by private study and by frequent conference with fellow teachers, personally, and in a larger way through the medium of this school journal, enriches and strengthens his professional life. The problem of professional growth is one which involves all of the individual and all of the social factors. It is a sociological as well as a psychic process. Teachers need to know the history of the development of education. They need to know the principles that underlie education. They need to know the methods of adjusting the environment that we call the branches. The well-planned course of study, followed faithfully by the individual teacher and frankly and carefully discussed in teachers' meetings, is an effective means of increasing the teaching power of the individual teacher.

Necessity and Manner of Explaining the Catechism.

REV. A. A. LAMBING.

EXPLAINING and questioning go hand in hand, and cannot be separated in teaching catechism, for, although they are subject to different rules, yet in practice they form but one process.

One of the most common and detrimental errors that teachers commit, is that of acting on the principle, that whatever is clear to their own minds must be equally clear to those of the children. They too readily forget how much was required to make them familiar with these truths, and how, notwithstanding the pains taken by parents and teachers in instructing them, their knowledge was not perfect until, by much reading and study, they perfected it themselves. No catechism is so simple in its language, or so exhaustive in its treatment of the subjects upon which it discourses, as not to leave much to the industry of the teacher. The literal and doctrinal meaning of words must be made intelligible to the young minds; and the connection between the teaching contained in the day's lesson with those that precede and those that follow, must be pointed out, in order to show the unity and beauty of Catholic doctrine, and the appropriateness and expressiveness of the rites and ceremonies of the Church. I do not merely call this a laudable work—it is a *necessary* one; and the teacher who fails to perform it, fails to discharge one of his essential duties. He is employed, not to hear the class recite a portion of the catechism, however well they may do it: he is placed over them to see what they already know; to show them how to apply their minds to the acquiring of additional religious knowledge; to correct what they may have misunderstood; but, most of all, to assist them to understand, as far as they are capable, whatever is contained in the lesson, or is necessary for a thorough acquaintance with it. In a word, he must cause their *intellects*, and not their *memories* only, to grasp and comprehend the full meaning of the lesson.

An exhaustive explanation, besides being necessary, has many advantages, and becomes its own reward, even in the present. The children that leave the school with as thorough a knowledge of the day's lesson as their minds are capable of grasping, will be encouraged to apply themselves with greater diligence to future lessons, from the conviction that the teacher will aid them, and that, with his assistance, they will again carry from their class room a valuable increase of useful information. The class that learns most thoroughly, learns most willingly; and the teacher who is at the greatest pains to explain the lesson, derives the greatest pleasure from the exercise. The moment he resolves to take as little trouble as possible with the lesson, the same moment will the children instinctively come to a like determination. The only *easy* way of teaching catechism is that of bestowing the greatest care upon it.

The first question that presents itself, in connection with the subject of explanation, is, "What must the teacher explain?" A comprehensive answer might be given by saying that he should explain whatever the children cannot reasonably be supposed to understand without an explanation. But to go more into detail:

The teacher will carefully explain, in language more simple and intelligible, *every word* that he has reason to believe the children do not understand. He will avoid the mistake made by the compiler of one catechism, who, in attempting to explain what is meant by "mysteries of religion," "explains" them by calling them "revealed truths, which we do not comprehend." Here, instead of clearing up one difficulty, he creates two more in addition to it, by using the words, "revealed" and "comprehend," which stand just as much in need of explanation as the

word "mystery." The teacher will meet with little trouble in finding out what is intelligible to the children, and what is obscure. Many words carry sufficient evidence on their faces, as *incarnation, infallibility, etc.*; and others are readily known by the manner in which the children pronounce them. But nothing proves it more clearly than to hear the children substitute, for the given word, one of a different meaning, without at all appearing to be conscious of it. Here an explanation must be given. The teacher's knowledge of the children that compose his class, aided by his judgment and previous study of the lesson, will readily show him what has to be cleared up.

In the next place, he should explain the *doctrinal* meaning of words and expressions. There are many words, the form or sound of which gives the child no clue to the meaning; as, *Eucharist, Transubstantiation, etc.* Here again we may leave the teacher to the dictates of his own judgment, telling him, at the same time, to estimate the intelligence of the children at the lowest prudent figure, and even to distrust them in much of what they seem to comprehend. It is natural for children to deceive themselves, both from an ignorance of the actual extent of their knowledge, and also from an unwillingness to appear ignorant of what they imagine the teacher thinks they should know. Let this be his rule: Explain the entire lesson with such clearness, that the children not only *may* understand it, but that they *must* understand it, and cannot remain ignorant of what it contains.

Not content with this, he should, as has been said, explain the particular *doctrine* treated of in the lesson; as, the doctrine of the creation, the fall of man, original sin, the Incarnation, the Redemption, the eternity of rewards and punishments hereafter, etc. He should especially be careful to explain whatever relates to the every-day duties of the Christian. The most important of these are: respect and obedience to parents; avoiding the occasions of sin; restraining the tongue, and the inclination to anger; daily prayer; respect for the Church and for holy things; the Mass, and the obligation of assisting devoutly at it on Sundays and holydays; all that relates to the sacraments of Penance and the Holy Eucharist, and, in a word, whatever he knows to bear directly on the conduct and duties of the young, in the particular circumstances in which the children of his class are placed. His duty is not merely to teach them to *know*, but also to *fulfil*, the obligations of Christian children in the present, and give promise of doing so in the future. Instructions of this kind should not, however, be given formally in so many lectures, but should be made to flow naturally out of the explanations of these subjects, when the children are engaged in studying those parts of the catechism that treat of them.

It will no longer appear strange to the teacher that I should have insisted so strongly upon his studying the lesson before presenting himself to the class; nor that I should have requested him to spend the entire time allotted to the recitation with it. The necessity of both will be apparent to him.

The foregoing are what may be called *necessary* matters for explanation, and cannot be neglected without a dereliction of duty. There are others not so necessary, but which are very useful, as their explanation will give the children a more intelligent view of many of the ceremonies and pious practices of the Church, and will serve, at the same time, to interest and entertain the class, when, from some reason, the teacher may have leisure at his command. He should even vary the exercises by occasionally taking a little time for such explanations. It will divert the children, at the same time that it becomes a source of useful information. The following are a few of these subjects: *The Agnus Dei* and scapulars, and why they are worn; holy-water, and its various uses; blessed candles, and why they are burned at the bedside of the dying; the sacred vestments, and the meaning of their different colors; the sacred vessels of the altar; pious pictures and statues, and the meaning of the different attitudes in which the same saint may be represented in them; Vespers, Benediction,

Pope Pius X strongly favors the Gregorian Chant. Our next issue will contain a valuable contribution on "Essentials of Plain Chant" by a Seminary Professor who has given the subject special study. The article will be illustrated with scales and exercises, and will afford a good insight into the method of the chant.

Church music, and a number of similar things not explained in the smaller catechism. We forget to profit by that curiosity so natural to children, which desires an explanation of every object that comes under the eye. If they cease to ask for it, it is because they have had too great a fear of the teacher; or because experience has taught them that he will not comply with their request. Yet nothing else will so much endear him to them, or enable him to arrest their flagging attention, as explanations like these. That moment they begin to look upon him as a repertory of liturgical knowledge, a sort of walking dic-

tionary of ecclesiastical lore, if his kindness be proportionate to his learning, he is master of their hearts, and can teach them with pleasure and profit. He should inquire of the pastor what books of the library contain information on these topics.

Two faults may, however, be committed in these explanations: that of indulging too frequently in them, and that of neglecting to question the children on what has been explained; for, although it is a kind of relaxation, it must yet tend directly to the improvement of the children.

(To be continued in next issue.)

Second of Series of Papers on the Treatment of Poetry.

BY AN URSULINE OF BROWN COUNTY, OHIO.

SHELLEY'S ODE TO THE WEST WIND.

I.
O Wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,

Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes: O thou,
Who chariotest to their dark wintry bed

The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the spring shall blow

Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill:

Wild Spirit, which art moving everywhere;
Destroyer and preserver; hear, Oh hear!

II.
Thou on whose stream, 'mid the steep sky's commotion,
Loose clouds like earth's decaying leaves are shed,
Shook from the tangled boughs of Heaven and Ocean,

Angels of rain and lightning: there are spread
On the blue surface of thine atry surge,
Like the bright hair uplifted from the head

Of some fierce Maenad, even from the dim verge
Of the horizon to the zenith's height,
The locks of the approaching storm. Thou dirge

Of the dying year, to which this closing night
Will be the dome of a vast sepulchre,
Vaulted with all thy congregated might

Of vapours, from whose solid atmosphere
Black rain, and fire, and hail will burst:
Oh hear!

III.
Thou who didst waken from his summer dreams
The blue Mediterranean, where he lay,
Lulled by the coil of his crystalline streams,

Beside a pumice isle in Balae's bay,
And saw in sleep old palaces and towers
Quivering within the wave's intenser day,

All overgrown with azure moss and flowers
So sweet, the sense faints picturing them!
Thou

For whose path the Atlantic's level powers
Cleave themselves into chasms, while far below
The sea-blooms and the oozy woods which wear

The sapless foliage of the ocean, know
Thy voice, and suddenly grow gray with fear,
And tremble and despoil themselves: Oh hear!

IV.
If I were a dead leaf thou mightest bear;
If I were a swift cloud to fly with thee;
A wave to pant beneath thy power, and share

The impulse of thy strength, only less free
Than thou, O uncontrollable! If even
I were as in my boyhood, and could be

The comrade of thy wanderings over heaven,
As then, when to outstrip thy skiey speed
Scarce seemed a vision: I would ne'er have striven

As thus with thee in prayer in my sore need.
O lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!

A heavy weight of hours has chained and bowed
One too like thee: tameless, and swift, and proud.

V.
Make me thy lyre, even as the forest is:
What if my leaves are falling like its own!
The tumult of thy mighty harmonies

Will take from both a deep, autumnal tone,
Sweet though in sadness. Be thou, spirit fierce,
My spirit! Be thou me, impetuous one!

Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth!
And, by the incantation of this verse,

Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawakened earth

The trumpet of a prophecy! O, wind,
If Winter comes, can Spring be far behind?

NOTE:—"This poem was conceived and chiefly written in a wood that skirts the Arno, near Florence, and on a day when that tempestuous wind, whose temperature is at once mild and animating, was collecting the vapours which pour down the autumnal rains. They began, as I foresaw, at sunset with a violent tempest of hail and rain, attended by that magnificent thunder and lightning peculiar to the Cisalpine regions.

"The phenomenon alluded to at the conclusion of the third stanza is well known to naturalists. The vegetation at the bottom of the sea, of rivers, and of lakes, sympathizes with that of the land in the change of seasons, and is consequently influenced by the winds which announce it."
—P. B. S.—1819.

LET us now try to apply to Shelley's "Ode to the West Wind" the ideas discussed in our last paper. This choice is made for several reasons. In the first place, the poem has not grown trite in the class-room, yet at the same time, it is not too far beyond such usage for higher classes. Besides which, it is undoubtedly one of the most perfect lyrics in the language, and combines all the elements desirable for our special study. Says the Rev. Stopford Brooke of this ode: "There is no song in the whole of our literature more passionate, more penetrative, more full of the force by which the idea and its forms are united into one creation."

It will be remembered that our plan, in outline, stood thus:

Stages of Assimilation.

1. Emotional Response.
2. Intellectual Apprehension.
3. Association of Ideas.
4. Play of Imagination.
5. Meditation.
6. Spiritual Stimulus.

Let us preface the lesson by the remark that the poem was written by Shelley, an Episcopalian, who lived at the close of the eighteenth and the beginning of the nine-

teenth century; just at the time when every country of Europe was dissatisfied and disturbed by the existing mode of government, and the wrongs and evils arising from the clashing of the of the social classes. This is sufficient knowledge for the inception. Let the teacher read the poem aloud to her class in a clear voice, with intelligent and sympathetic carrying of the emotion. Read it so once, perhaps twice. Then, after a few moments of silence for the response to make itself felt, let her lay the poem aside at least for that day. Let it sink in bodily and range itself as best it may, amid the native thoughts of the recipient. This first emotional response will probably become the ultimate one, excepting that then it shall have been reinforced by an infinite variety of side impressions.

At the next rendering take up the second stage of assimilation, the drawing unto oneself, the seizing upon the actual thought of the poet, simply, as it stands. To this end do as follows: Have the pupils read privately stanza I, lines one to five, inclusive. Give them several minutes to devote to it. Then let them close their books and repeat all they can remember of what Shelley says in these lines: e. g., that he addresses the wind as the wild West Wind; that he calls it the breath of autumn's being;

that the dead leaves are driven before it even previous to its appearance, like ghosts fleeing from an enchanter; that these leaves are yellow and black, pale and hectic red; pestilence—stricken multitudes. One pupil will probably not remember all these points, so call upon others to supply the omissions and persevere until they have given all they can possibly recall. If a great deal be forgotten, permit them to open their books and read once more. The idea is not to develop the memory, but to impress the understanding with the clear, definite details of thoughts. The pupil's powers in this reproduction will be found to quicken astonishingly. But be careful not to overburden the memory by giving too many lines at a time. Next, read privately lines five to twelve; read two or three lines carefully, and then close the books. Have the pupils reproduce orally the matter in the lines: that the West Wind bears the winged seeds to their wintry bed, forming a chariot for them to ride in; that there, as in a grave, they lie cold and low; that they remain there until her azure sister of the spring shall blow her clarion over the dreaming earth; that the spring wind shall flood plain and hill with living colors and scents; and that she shall drive out the buds to feed in air like flocks. The point to make here is not that everything should be told in order, but that each idea should be repeated as accurately as possible; no vagueness, no indirectness. When the thought is reproduced vaguely or indirectly, it shows that it has not been thoroughly grasped and understood. Let one pupil's statement correct another's, and allow them sometimes to refer to the text for corroboration. Treat lines thirteen and fourteen the same way.

"Wild Spirit, which art moving everywhere;

Destroyer and Preserver; hear, O, hear!"

Call attention to the words, "O, hear!" From the beginning we perceive that the poet has an appeal to make to the wind, although its appeal to him comes first in point of time. In stanza II. read privately lines one to four inclusive and reproduce their substance orally. Read lines four to nine inclusive; discover the meaning of Maenad. Lines nine to fourteen inclusive. Before reading, call attention to the fact that the clouds are formed by the absorption of gases or vapors from oceans and streams. In stanza III., report lines one to four inclusive. Explain Baiae's Bay and "pumice isle." Lines five to nine inclusive. Lines nine to fourteen inclusive, discussing beforehand the natural phenomenon that the vegetation of the ocean, like that of the land, changes with the seasons, and hence is sensitive to the winds which herald them. Stanza IV., take lines one to five inclusive. Be careful that to the reader it bears not a simple thought but a wish. Lines five to nine inclusive. Nine to fourteen inclusive. Stanza V., lines one to five. Explain first the Aeolian harp. Five to eight inclusive. Nine to fourteen inclusive. If all this be accomplished, we may be sure the thought-details are pretty well apprehended.

The third stage of assimilation consists in the Association of Ideas and their interaction with the emotional content of the poem. Here one must keep clear of the imagination, if we wish to obtain the fullest result from all stages and be scientific in procedure. In many cases it might be deemed advisable to reverse the order of these third and fourth stages, excepting that the method of Association being akin to the Meditative process, they had best be held apart by a treatment differing strikingly from each. Begin with the book open before the pupil and proceed in some such manner as this: call the children's attention to the fact that the wind varies constantly in force, in direction, in temperature, in character, so that it seems to have something veritably human about it. "O, Wild West Wind!" Ask several pupils what they remember of having been out in a wild wind. Encourage them to relate their experiences and the effect upon themselves. If there be time, dilate upon the very opposite, the calm of the winds. Discover if you can what they have noticed of winds and the effect upon them physically and mentally. Tell them anything interesting you may

happen to know of the subject; for instance, how Stevenson, when a child, always thought the night wind was a horseman, riding to and fro across the country. Or how Fiona MacLeod writes of one, who, asked suddenly what influences had, above all others, shaped her inward life, answered: "The Wind, Silence and Love." Or of two friends, one of whom wore herself out "fighting the wind all night," as she expressed it, whilst the other let herself be carried in imagination on the waves of the same wind, and passed a night of peaceful sleep. Any association of ideas will help to enrich the emotional content of the poem. Passing to the fourth line, since lines two and three appeal better to the imagination, ask about impressions associated with fallen leaves. Can they remember any scene or event or feeling in their lives connected with fallen leaves? Line six: What idea does the expression, "dark wintry bed," convey to the mind? Elicit any association there. Line twelve: Discover what ideas are conveyed or aroused by the expression, "living hues and odors." What hues connected with decay and death? What odors? Line thirteen: "Wild Spirit." Question here, what phases of nature seem to be most like the spirit; winds, sunshine, shadows, sounds, rainbows, etc.? Line fourteen: What do you think Shelley means by Destroyer and Preserver? What other things in nature perform both these functions? Is there any process in the life of the soul akin to this? e. g., Contrition seems to break down and to build up; sorrow, too; good resolutions may combine both processes, or by tearing down, build up, or by building up, tear down. Stanza II., line first: What is conveyed to your mind by the expression, "steep sky"? And in line seventh, the expression, "dim verge"? Apply this expression to other concrete things, if possible, to spiritual things, as "dim verge of memory." Line twelve: "Congregated might of vapors." What is the might that exists in vapors? Give an example. What do you mean by congregated might? Why not *gathered* might or *condensed* might? Make them *feel* the value of the word congregated. Line thirteen: Have you ever noticed the atmosphere appearing solid? When and where? When do you generally find the opposite effect? What color is the atmosphere? What influences color it sometimes? Have you ever observed it in a picture? Stanza III., line three: Note the word "coil." Explain it or have it looked up. What idea have you of "the coil of his crystalline streams"? Why not noise? brawling? murmur? What and where are these streams? Lines two and five:

"Where he lay

"Beside a pumice isle in Baiae's Bay."

Have you ever noticed the water around an island? Any scene where they were calm? Where they were troubled? Should the waters of a bay be more quiet than those of the ocean? Line six: What idea do you gather from the expression, "the wave's intenser day"? Have you ever seen any particularly fine effect of light shining through water and illumining objects within it? Stanza IV., lines three and four: What do you think Shelley means by the wave panting beneath the power of the wind? How do you explain his longing to be that wave? How could he share with it the impulse of the West Wind's strength? What idea is conveyed to you by the apostrophe, "O, uncontrollable!?" What other things in nature seem to be uncontrollable? Which of these carry disaster? Does disaster always follow the uncontrollable? Is this a truth of human life? How? In what way does the poet long to share the freedom of the wind? Lines six and seven: What do these lines suggest to you and remind you of? What change do you understand to have come over the poet since his boyhood? What is meant by lines eight and nine? Do you think such a faith is true to the period of youth? Can you recall any similarly fabulous belief of your own early childhood? Consider lines nine and ten. How are they explained by the four succeeding lines? What do you understand by a "heavy weight of hours"? Have you ever felt anything of this kind? When

are the hours apt to be heavy-weighted? Stanza V.: What do you gather from lines three, four and five? Is it a suffering not to be able to express ourselves? When have you felt this in your past life? Follow lines five and six: What is meant by being united, made one, with the spirit of the wind? Lines seven and eight: In what way do you accept this comparison? Did you ever notice that in certain moments of great joy or great revelation we are moved to tell all the world how we feel? What kinship is there between this impulse and what the poet expresses? What do the remaining lines mean to you?

(To be continued in next issue)

Holy Sacrifice of the Mass--Benediction--Vespers--Compline.

WINIFRIDE WRAY.

Simple instructions on Church Services, to be read to classes of children, from 7 to 15 years of age. Pause occasionally during the reading and ask questions, to see that the children fully understand.

THE Holy Sacrifice of the Mass means the offering up of Our Lord's body and blood upon the altar for us. You remember that at the Last Supper Jesus took the bread and blessed it, and said:

"This is My body." Then afterwards He took some wine in a chalice, or cup, and said:

"This is My blood," and the bread and wine were changed into His body and blood. Then He said to His apostles, "Do this in remembrance of Me," and ever since that time at every Mass that is said the priest does what Our Lord did, and changes the bread and wine into the body and blood of Jesus Christ.

The Blessed Sacrament is not a sacrament only, it is also a sacrifice. It is a sacrament which we receive as the food of our soul; it is a sacrifice when it is offered up for us on the altar. Our Lord made Himself our Brother and the Head or Chief among men, so that He might offer Himself up to God as a sacrifice for our sins, which He took upon Himself.

The first part of the Mass is only the preparation for the sacrifice. The priest confesses his sins in the sight of God, prays for forgiveness, says many prayers, and reads the Epistle and Gospel, which change every day.

After the Gospel the priest puts the wine and water into the chalice, and offers them and the Host to God, and we should join our intention to his. Every Mass is offered up for these four great intentions:

1. For God's honor and glory.
2. In memory of the Passion and death of Christ.
3. In thanksgiving for all the blessings we have received.

4. To obtain the forgiveness of our sins, and all the means which are necessary to our salvation.

We may also offer up the Mass for what we want ourselves, for our own friends, for the souls in purgatory, or anything else we like that belongs to God's service.

After the Offertory, as it is called, comes the Preface, when we ask all the saints and angels to join us in praising God. At the end of the Preface the bell rings three times, and the priest says: "Holy, holy, holy, Lord God of Hosts!"

At the Consecration, when the priest says the words, "This is My body," the bread is changed into the body of Our Lord. When he takes the chalice and says, "This is My blood," the wine is changed into the blood of Christ.

The body and blood of Our Lord cannot now be separated or divided, so that they are both contained under the appearance of bread, and both under the appearance of wine. The Church shows them to us on the altar as if they were separate, to remind us that on Mount Calvary Our Lord's body and blood were really separated, when He shed all His blood and died for us.

So, after the Consecration, or after the Elevation, when the priest raises or elevates first the consecrated Host, and then the chalice with the precious blood, that we may see

and adore them, Our Lord is truly present on the altar, looking at us and hearing us speak to Him, as truly as when He listened and spoke to the people in Jerusalem and the towns where He preached, so you see how reverent and respectful we ought to be at Mass.

At the Communion the bell rings three times, when the priest strikes his breast and says three times these words:

"Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed."

After that the priest gives himself holy communion, and if there are any people going to receive communion, they go up to the altar rails.

The part of the Mass that comes after that is the thanksgiving for the great sacrifice which was made when Our Lord came upon the altar to be the food of the priest and of the people in holy communion.

When the Mass is over, Our Lord still remains on the altar, when the Blessed Sacrament is kept in the tabernacle. He said to us: "Behold, I am with you all days, even to the end of the world." And He keeps His promise by being always in the tabernacle. The tabernacle is the kind of box which is in the middle of the altar, and is generally covered by curtains.

Jesus is the Good Shepherd, and we are His sheep, and the tabernacle is the place where He lives that He may be near to us, and that we may always know where to find Him.

In the long dark nights, when the church is shut up and we are in bed and asleep, our dear Lord is in the tabernacle watching over us and praying for us, and He is very pleased if we get up in the morning and go to pay Him a visit.

Our Lord likes to be always there, so that if any one is ill He can be carried to the house, to give Himself to the poor sick person, to feed his soul and comfort him, and be with him if he is going to die.

When Our Lord gives Himself in communion to a person who is very ill, we call it "Viatium," which means "On the way with thee," that is, Jesus, who died for us and knows how sad and painful death is, will be with us at this time to help us to die well and to give us strength and courage.

When you go into the church and see the lamp burning in the sanctuary, you know that Jesus is there, for the lamp always burns when the Blessed Sacrament is in the tabernacle.

When we pass in front of the altar, we should always kneel down on one knee; but if the Blessed Sacrament is exposed on the altar, that means, is out of the tabernacle for Benediction, or because holy communion is being given, we should kneel down on both knees.

There are several services of the Church that you often hear about, and to which you may sometimes go. These are Vespers, Compline, and Benediction. Of these, Vespers and Compline are always late in the afternoon or in the evening: the word "Vesper" means evening. At Vespers the priests and people meet together to sing some psalms, and some parts of the service change according to the feast of the day.

There are five psalms which are generally the same: the antiphon and "little chapter" change according to the feast. Priests and members of religious orders say Vespers every day, but in churches it is usual to have them only on Sundays.

In the same way, Compline, which is also part of the priest's office, is sometimes sung in church after Vespers, and sometimes by itself, when the service would otherwise be too long. Compline is shorter than Vespers, and is made up of four psalms, which are said by the priest and by the people in alternate verses.

Benediction of the Blessed Sacrament is, after Mass, the most beautiful of all the Church services. It can take place at any time in the day, but it is usually in the evening, so that people may attend it when their day's work is over.

As you know, Our Lord is always with us in the tabernacle; sometimes we like to assemble together to praise Him and sing hymns to Him, and then to ask Him to give us His blessing, or benediction, before we go home again. It is a very simple service. The Blessed Sacrament is taken out of the tabernacle and put into a case of gold or silver, which has a glass front, so that all can see the Host. The priest puts this case, which is called the "monstrance," on a raised place called the "throne" over the tabernacle.

Many lighted candles are on the altar, and sometimes flowers.

Then the people or the choir sing the two hymns "O Salutaris Hostia" and "Tantum Ergo," so called from the first words of the hymns. These two are always used, and between them is sung the litany of Our Lady, or some other hymn.

The priest incenses the sacred Host, that is, offers before it the incense, which is a sign of prayer. Then he takes the monstrance down from the throne, and, holding it in his hands, which are covered with a white or gold veil, he makes with it the sign of the cross over the people, who all bow down their heads to receive Our Lord's blessing.

Before putting the Blessed Sacrament again into the tabernacle, the priest kneels before it and says the "Divine Praises," which you will find in your prayer-book.

— "Catholic Teaching for Children"—Benziger Brothers, New York.

Father McDevitt's Report.

In his ninth annual report, just issued, Rev. P. R. McDevitt, Superintendent of Parish Schools of Philadelphia, presents a very high ideal for the attainment of parochial schools as a system. "We shall not be satisfied," he says, "with our schools simply when they compare favorably with those of the state. * * * It will be of unequal advantage to Catholic education when our people realize we are not making our standard of excellence that of comparison with the public schools; the efficiency of the latter is far from being well proven."

The necessity of qualified school directors among the clergy is insisted upon. "Would it not be well that every year a certain number of men who have completed the seminary course should be given opportunity for post-graduate training in pedagogy? The mental training which the priest undergoes in philosophy and theology is a splendid preparation for such special work; and being strong in the correct principles of ethics and psychology, the basis of the science of education, he would find the highest pedagogical ideas easy of assimilation and readily translatable into efficient action.

As to text books, Father McDevitt says that though much has been done of late to provide our schools with Catholic text books, there is still a lamentable want, particularly in what we may call the higher field of educational literature.

In concluding his report, Father McDevitt says with force and truth:

"I judge it well to remark that in drawing attention to certain weak points in our system, in emphasizing certain conditions to be ameliorated, I do not intend to give the impression that these faults are peculiar to us. They do exist, and have long existed, in other systems with whose means and resources ours could not pretend to compare. But this does not militate against my contention. We wish to give God the best—with anything less we have no right to be content. If we would fill the full measure of our responsibility, we must take hold of opportunity and strenuously labor to attain the goal. Many of our people make heroic sacrifices for the cause of Catholic education, and will send their children to our schools if they give what they promise and what the parents have a right to expect. This is proven by the history of every Catholic parish whose schools, conducted on proper lines, have won the confidence and loyal adherence of those for whose benefit they

have been organized. There are exceptions, it is true; but the exceptional parents, who under such circumstances prefer the State school, only prove the fact that people may bear the name of Catholic yet fail in their essential obligations."

The Catholic School System.

E. L. SCHARF.

WHILE the Catholic parochial school system is of comparatively recent date, its growth, considering the enormous difficulties that obstructed its progress, has been phenomenal. At the present time there are over 4,000 parochial schools, with an attendance of more than 1,000,000. Many Catholics, blinded by the glitter of the public schools, are still looking askance at their parochial schools, but it is easy to demonstrate that our schools excel the public schools not alone in general, and average daily, attendance, but also in efficiency of teachers and proficiency of pupils.

In 1900 the attendance at the public schools throughout the country was 13,000,000 or about one-fifth of the population. At that rate the 10,000,000 Catholics of the United States have a school population of 2,000,000, one-half of which attends the parochial, the other half presumably the public schools. The children of 5,000,000 Catholics are, therefore, taken care of outside the public schools, so that the public school attendance is 18 per cent., while that of our schools is over 20 per cent. Of the two-fourths that do not attend parochial schools one-fourth only will have to be provided for. The other fourth will probably go to public schools for some time to come, by reason, chiefly, of the large scattered Catholic population.

The parochial schools surpass the public schools also in average daily attendance, as the following figures show:

Enrollment public schools, 13,000,000, average daily attendance, 9,500,000; enrollment parochial schools, 1,000,000, average daily attendance, 960,000.

It must be explained in fairness to the public schools that a large part of their school population is in the rural districts, especially in winter. The Catholic schools are principally in the cities, where a more regular attendance is possible. But even in the cities our schools make a better showing. In the fifteen largest cities of the country which I selected for purposes of comparison, because their aggregate population approximates the total Catholic population, the average daily attendance is 86, in the parochial schools, 96 per cent. The superiority of the parochial schools is becoming more apparent every day. The latter have unlimited means at their disposal, but the curriculum is usually so overloaded that even their best teachers fall short of the best results. The branches of study in the parochial schools are wisely restricted to the essential fundamentals of education. With all the frills and flourishes, and superfluous "ologies and isms" eliminated, ample time is left for the indispensable drilling and reviewing which alone give success to the teacher and strength to the pupil.

Many cases have already been cited where the pupils of our schools, to whom the examination papers of the public schools were given, made a higher average than the pupils of the same grade in the public schools.

As to the teaching body of the public schools, it is naturally unstable and weak. The ladies teach to fill in the time between their young maidenhood and marriage, and the young men, to earn a little money to enable them to study "for something higher." In either case teaching is a makeshift, a means towards another end, and it is inconceivable how a body of teachers, with their minds turned toward other spheres in life, can give the public school system the solidity and permanency so necessary to success.

Here again the Catholic schools have the advantage. There is no ulterior object attached to the work of the devoted band of Religious who have charge of the parochial schools. Animated by the highest motives, they cannot

(Concluded on page 153.)

Cardinal Newman on Education.

CARDINAL NEWMAN'S definition of true education is always worth remembering and pondering. It seems especially worth recalling and emphasizing just now when many false notions of what education is and means, are rife even among those who choose to regard themselves as of the elect when it comes to authoritative human wisdom and culture. In the preface to his "Idea of a University," Cardinal Newman thus clearly and unmistakably denotes the length and breadth of true education:

Boys outgrow their shape and their strength; their limbs have to be knit together, and their constitution needs tone. Mistaking animals spirits for vigor, and over-confident in their health, ignorant of what they can bear and how to manage themselves, they are immoderate and extravagant, and fall into sharp sicknesses. This is an emblem of their minds; at first, they have no principles laid down within them as a foundation for the intellect to build upon; they have no discriminating convictions, and no grasp of consequences. And therefore they talk at random, if they talk much, and cannot help being flippant, or what is emphatically called "young." They are merely dazzled by phenomena, instead of perceiving things as they are.

It were well if none remained boys all their lives; but what is more common than the sight of grown men, talking on political or moral or religious subjects, in that off-hand, idle way, which we signify by the word unreal? "That they simply do not know what they are talking about" is the spontaneous silent remark of any man of sense who hears them. Hence, such persons have no difficulty in contradicting themselves in successive sentences, without being conscious of it. Hence, others, whose defect in intellectual training is more latent, have their most unfortunate crotchets, as they are called, or hobbies, which deprive them of their influence which their estimable qualities would otherwise secure. Hence, others can never look straight before them, never see the point, and have no difficulties in the most difficult subjects. Others are hopelessly obstinate and prejudiced, and, after they have been driven from their opinions, return to them the next moment without even an attempt to explain why. Others are so intemperate and intractable that there is no greater calamity for a good cause than that they should get hold of it.

It is very plain from the particulars I have mentioned that, in this delineation of intellectual infirmities, I am drawing, not from Catholics, but from the world at large; I am referring to an evil which is forced upon us in every railway carriage, in every coffee-room or *table d'hôte*, in every mixed company, an evil, however, to which Catholics are not less exposed than the rest of mankind. When the intellect has once been properly trained and formed to have a connected view or grasp of things, it will display its power with more or less effect according to its particular quality and capacity in the individual. In the case of most men it makes itself felt in the good sense, sobriety of thought, reasonableness, candor, self-command and steadiness of view, which characterizes it. In some it will have developed habits of business, power of influencing others and sagacity. In others it will elicit the talent of philosophical speculation, and lead the mind forward to eminence in this or that intellectual department. In all it will be a faculty of entering with comparative ease into any subject of thought, and of taking up with aptitude any science or profession. All this it will be and will do in a measure, even when the mental formation be made after a model but partially true; for, as far as effectiveness goes, even false views of things have more influence and inspire more respect than no views at all. Men who fancy they see what is

not, are more energetic, and make their way better than those who see nothing; and so the undoubting infidel, the fanatic, the heresiarch, are able to do much, while the mere hereditary Christian, who has never realized the truths which he holds, is unable to do anything. But, if consistency of view can add so much strength even to error, what may it not be expected to furnish to the dignity, the energy and influence of Truth!

Work and Study.

BY REV. JAMES H. COTTER, A. M.

STUDY your work—study yourself—so that you may know the quality of the one, the character of the other. Have a purpose, and make strenuous endeavor to reach it.

When the great pianist, Rubenstein, was asked how he produced the marvelous effects in the weird and wonderful "Erl King," he answered in a word that, though defective in pronunciation, is perfect as counsel—"By stoo-dy." We could not have a grander instance of studious toil than our Holy Father, Leo XIII., who, after the tremendous cares of his exalted office, turns still to labor, for even his recreation is with the muses in the gardens of the Vatican.

Study and work! Work and study! Lose no time! God has not given you a moment to lose, for He is Divine Economy; only enough is bestowed to meet life's purpose, and to ensure your soul's destiny. Remember that there are no little things; farthings make fortunes; grains of dust, the universe; moments, centuries.

Men are often asked, "How do you find time?" The answer invariably comes, "By losing none." Men lose more time in laziness than they usefully employ. They really work only one hour, and rest eight; when they ought to work eight hours and rest one. So much time is lost by men who suppose that their official labors end their work. Not at all; if a man does only his official duties, he is wasting in idleness half his life; he is only meeting man's demand, but not God's requirement.

How many centuries have been wasted in gossip, that could be graciously used in prayer or delightfully employed in good work or in useful study! Every community has to answer for these misused centuries. The writing of the world's libraries, I am sure, took not a tithe the time that is lost in bitter calumny, where the devil of destruction presides instead of the angel of utility. Work builds; calumny ruins, and defames more the calumniator than the calumniated.

Use all your time, and use it well, and then you will fall in love with your life's work, and in the end you will regret that life is not longer so that work would be more; in the end you will enjoy the happy consciousness that "golden fruit bedecks the boughs of life."

"To show in what ways the Inspired Writings are of practical use to Christian Life, to mark their application to conduct as they are perused by the youthful reader, is to render a great service to our Holy Religion."
—Cardinal Vaughan.

***"Resources for educational purposes cannot be better employed than in raising the standard of our parochial schools; and the quickest and surest way of settling the school question is to render them so superior that non-Catholics would prefer to have their children attend them rather than public schools, with which there is a growing dissatisfaction."—Ave Maria.

Language and Reading.

Directions For Teaching Primary Reading

Grade I

During the first week, group the pupils according to their seeming mental activity. Change this grouping during the term as often as may be necessary. No group of beginners should contain more than ten pupils.

By means of the blackboard and "Cyr's Slips," teach thoroly the fifty or sixty words in the Cyr Primer, employing what is known as the "word and sentence method." Then put the book into the child's hands for a little time each day and allow him to read only those parts that he can read with little hesitation.

Do not allow him to see any page for which proper preparation has not been made.

Do not advance any more rapidly than the ready recognition of words can be secured. Active pupils under good instruction will master the first book in about four and one-half months. Mastery means almost instant recognition of any word in the book and the ability to read with ease any page in the book. A class that has completed Cyr's Primer should be able to read the entire book in review in one hundred minutes or less. Such a class will be able to read the first twenty pages of "Fables and Rhymes" in five days and complete the book in four weeks. The Col-lard No. 1 may follow. This book is without pictures and furnishes a most excellent drill in the ready recognition of words.

The order in which the remaining books for this grade shall be read is not essential. Only the most active pupils (usually about one-third of those that enter) will be able to read all the books in the list in one year. Many of those who are not able to do this may be passed into the second grade and may read the omitted books, silently or orally, or both, while in that grade.

After the first six months in school, the pupil should be able to read any page put before him by the teacher, nearly or quite one-half as rapidly as the teacher would read it. The pupil who cannot do this cannot get the thought from the printed pages—cannot read—and either something less difficult should be given him or more time should be spent (by the pupil and teacher working together without the book) in preparation for each lesson.

In the last half of the first year a little time should be spent each day in "word building," regarding, for the time, syllables as elements; thus, from go, do, hear, read, etc., the words go-ing, do-ing, hear-ing, reading, may be made. Words that are similar in

form and sound should be grouped together; as, man, fan, can, ran, etc.

Towards the last of the year pupils may be led to pronounce in a kind of synthetic drill such words as

at ten tion e mo tion in ten tion
com mo tion de ten tion el e va tion
con ten tion con tin u a tion re ten tion
de ter min a tion

This work may be done without any reference to the meaning of the words—simply as a phonic exercise.

Grade II

In this grade, only the most active pupils (usually about one-half of all in the grade) will be able to read the ten books selected. Those who are not able to do this should, while in the third grade, read silently or orally or both, the omitted books. The less active pupils in this grade should spend much time in the silent or oral reading of first grade books. There can be no better "seat work" than the reading of a very easy but interesting book. Books that have been read by the pupil the previous year may often be used for this purpose when new matter cannot be obtained.

Special preparation should be made for each lesson of a book that is regarded as "heavy." The teacher should first "tell the story," omitting perhaps the climax if there be one. In doing this she should use every new and difficult word in the lesson. Immediately after speaking a difficult word, she should write it upon the blackboard, sometimes writing the phrase in which the word occurs. (If the difficult word is one with which the pupil is already familiar as a spoken word, it may be written before it is spoken by the teacher and the pupil given an opportunity to exercise his power in the recognition of words whose written forms are unfamiliar.) The pupils should then give an oral reproduction of the story, using every word that appears upon the blackboard. If the selection is quite difficult, this should be repeated many times by different pupils. After this, the books may be put into the hands of the pupils for silent reading, to be immediately followed by oral reading. Pupils should not be allowed to read beyond the lesson for the day. This will give, each day, the interest that can only be awakened by that which is new to the pupil.

It will be observed that the foregoing method of preparing for reading matter that is difficult for the pupil, exercises the powers of the pupil as follows:

- (a) He hears the new words in complete sentences, and as a part of a story in which he is interested.
- (b) He sees the words written upon the blackboard.
- (c) He speaks the words in complete sentences.
- (d) He sees the words in print and in close relation to words with which he is already familiar.
- (e) He reads.

This exercise may be profitably followed by a written reproduction of a very small part of the story—as much only as the pupil is able to write without error in spelling, use of capitals, or punctuation. It is not so much the business of the teacher to correct errors in written work as to prevent them.

Grades III to VI

In all these grades the reading matter should be of two kinds:

1st. That which is very easy for the pupil and which can be read without the assistance of the teacher.

2nd. That which is more difficult and for the reading of which much preparation is necessary.

In the first case the books may be put into the hands of the pupil for the silent reading of several pages. This may be followed either with questions upon the matter read or with the oral reading of the same pages.

In the second case the teacher should provide such work for the pupils as will prepare them to understand and enjoy the chapter to be read. Sometimes the nature of the matter will be such that one period of each of several days should be devoted to preparation for reading a single page. If the selection to be read is geographical, then the time allotted to geography may be devoted to this work. The places named should be located; their direction and distance from Waukegan and from the Waukegan parallel should be noted; their relation to other points of interest with which the pupil is already somewhat familiar should be considered and all that is necessary to assist him in the imaging of the places about which he is to read, should be done, using for this purpose globes, maps, and pictures. If the selection is historical, such related topics as the pupil has studied, should be reviewed, and enough of the story may be given orally by the teacher to arouse the interest of the pupil in the historical event about which he is to read. If the selection abounds in figurative expressions that are new to the pupil, it may be wise to present them first to the learner's ear—allow him to hear these expressions, as a part of a story told by the teacher in a clear voice and with good enunciation and proper emphasis, before he sees the printed word or phrase.

If the matter to be read is along the line of "Science Work," or "Nature Study," lead the pupil into such observation, investigation, and inference as will at least give him a glimpse of the truth about which he is to read.

In both cases the books should be controlled by the teacher and some of the matter read each day should be new to the pupil.

The Reading Lesson

H. V. HOTCHKISS.

At every step in the child's educational progress in school he must make use of the ability acquired thru the reading lesson. The reading lesson is, therefore, probably the most important in the whole curriculum.

When the child begins to read, the effort is primarily one of learning to read: in other words, an effort to acquire a mastery over the symbols. He should have acquired this mastery about the end of the third

year in school. By the time he enters the fourth grade he should be able to read almost any simple, descriptive production. Beginning with the fourth grade, the chief purpose of the reading exercise is changed. It is no longer to master words. It is now essentially a thought exercise,—an exercise in which the learner thinks over the thoughts stated by the printed page. Beginning with the fourth grade and continuing thru the course, but little, if any, reading should be done for the mere purpose of learning to read. During this part of the course the lessons should be selected for their content and its adaptability to the moral, spiritual, and intellectual needs of the child.

We read for various purposes. (1) To acquire knowledge of other branches of study. (2) To get a knowledge that will help us in our every-day business affairs. (3) To help us to know what others are doing. (4) To know the events of the past. (5) To know what those who have lived before have thought, felt, and done. However valuable the reading lessons and the ability to read may be in the work of acquiring knowledge, however profitable and interesting it may be to know the courses of present and past events, real ability to read has a value as much higher than these as the value of the diamond is higher than that of the clod.

This value has its seat in the finer feelings and in those habits which have a marked moral quality. It reveals itself in the way of noble inspiration, pleasure of a high order, also an insight into the things that are true, beautiful and good.

One of the demands laid upon the public school is that it shall teach patriotism. It is maintained that under a government in which every man is a voter and in which one man exercises as much power as another, all should be patriotic. The sentiment of patriotism must be kept alive and fresh in the hearts of the young thru immediate contact with the sources of that sentiment, and the most inspiring means known are those expressions of patriotism breathed forth in noble poetry and prose by men who have lived patriotic lives.

Other noble sentiments which make the lives of men and women sweeter, purer, and happier, must be stimulated and guided by the work of the public schools. Among these may be mentioned kindness, sympathy, generosity, truthfulness, loyalty, veneration, charity, honesty, and virtue.

In these days, when it is demanded that the schools be "practical," there is urgent need of reinforcement on the side of spirituality. Literature is the greatest spiritualizing force available. It is to literature that teachers must look for that which shall give children a high conception of life and an inspiring power to lift their natures into communion with whatsoever is noble, true, lovely, and of good report.

For the sake of giving the children right ideals, we must place before them the best in literature; such literature as not only shall be a standard in language but shall present ideals in character.

Good literature should be presented from the first. While the child is mastering the mechanics of reading he should be cultivating a desire to read what is good

to read. One great work of the teacher is to create and strengthen right tendencies, to quicken desire, and to lead to wise choices. She should frequently test her work by ascertaining what books her pupils are fond of reading.

The ability to read good books is not acquired by flitting from book to book, skimming over the surface, skipping all passages that require earnest study, seeking only entertainment and diversion. There is too much vagrancy in reading. It is the duty of the teacher to do what she can to correct this.

Dramatic Representation as an Aid in Teaching a Selection

(ADPATED FROM SPECIAL METHOD IN CLASSICS, BY PROF. CHARLES MCMURRY.)

There is a pronounced value in dramatic representation of literary selections. The impersonating of characters gives an intensity and realism to the thought that can not be effected in any other way. In some cases it is possible to provide a stage and some degree of costuming, to lend more complete realization of the scenes.

In favor of such dramatic efforts it may be said that children, even in the earlier grades, are naturally dramatic, and enjoy greatly both seeing and participating in them. It gives scope to their natural tendency toward action, rather than repose, and proper verbal expression is more easily secured in conjunction with action than without it. In this connection it may be said that acting lends greater freedom and spontaneity to the reading.

Schlegel, in his description of dramatic art, says:

"Even in a lively oral narration, it is not unusual to introduce persons in conversation with each other, and to give a corresponding variety to the tone and the expression. But the gaps, which these conversations leave in the story, the narrator fills up in his own name with a description of the accompanying circumstances, and other particulars. The dramatic poet must renounce all such expedients; but for this he is richly recompensed in the following invention: He requires each of the characters in his story to be personated by a living individual; that this individual should, in sex, age and figure, meet as near as may be the prevalent conceptions of his fictitious original, nay, assume his entire personality; that every speech should be delivered in a suitable tone of voice, and accompanied by appropriate action and gesture; and that those external circumstances should be added which are necessary to give the hearers a clear idea of what is going forward. Moreover, these representatives of the creatures of his imagination must appear in the costume belonging to their assumed rank, and to their age and country; partly for the sake of greater resemblance, and partly because, even in dress, there is something characteristic. Lastly, he must see them placed in a locality which, in some degree, resembles that where, according to his fable, the action took place, because this also contributes to the resemblance; he places them, i. e., on a scene.

"The invention of dramatic art seems a very obvious and natural one. Man has a great disposition to mimicry; when he enters vividly into the situation, sentiments and passions of others he involuntarily puts on a resemblance to them in his gestures. Children are perpetually going out of themselves; it is one of their chief amusements to represent those grown people whom they have had an opportunity of observing, or whatever strikes their fancy; and with the happy pliancy of their imagination, they can exhibit all the characteristics of any dignity they may choose to assume, be it that of a father, a schoolmaster, or a king."

In his book, "Imagination and Dramatic Instinct, S. S. Curry says:

"Since dramatic instinct is so important, the question naturally arises respecting the use of dialogs for its education. There are those who think that all histrionic art is useless; that it is even deleterious to character to assume a part.

"The best answer to this is the study of the little child. The very first means a child adopts to get out of itself, or to realize the great world about it, is by dramatic action and instinct. No child was ever born with any mind at all that had not some of this instinct; and the more promising the child, the more it is dramatic and imaginative. Dramatic instinct is universal. It is the secret of all success; it is the instinct by which man sees things from different points of view, by which he realizes the ideal in character in contrast to that which is not ideal."

Story Drawing

At first thought this may seem to be a difficult undertaking, but we must always keep in mind that we are not working for technique, not for any phase of accuracy, and only hope for approximate results.

To begin with, children love to draw, and all they need is an incentive in a well-told story, for there is none of the fear or self-consciousness of the adult to disturb them and make them feel any of the difficulties of representation.

Then they love to please as much as they love to draw and they will work diligently for approval. They are exceedingly sensitive to the effects of praise bestowed upon their classmates. The clever teacher will not only use this as a stimulus for effort, but she will use every kind of subtle suggestion to inculcate her ideas. For example, instead of giving definite instruction concerning a particular method she wishes the children to pursue—such as drawing the principal figure large, or filling in outlines for mass effects—she will display some child's drawing that successfully illustrates the point desired, and, by liberally praising it, will direct attention to it in such a manner as will cause the other children to imitate it in future lessons.

In every class of children there is a great variety of abilities, and the drawings of those that excel may be used advantageously for the benefit of the others.

Then, all kinds of blackboard drawing, whether practiced by the children or the teacher, are very valuable.

When the children are drawing they not only have more freedom and can work on a larger scale than when working on paper, but they get many helpful suggestions from one another; and when the teacher is drawing, the children observe methods of working which they will imitate.

Every primary teacher should use the blackboard for illustrating all subjects except spontaneous story-drawing. If she wishes the children to feel that it is wise to follow a given plan in which the different features are drawn in a certain order, such as drawing the principal figures first and afterward adding the background and accessories; or if she wishes to substitute mass drawing for outlining and follows this method in all her work, she will find that when the children come to draw their stories, they will imitate her method and the expression will be just as free as before.

But if she draws during the drawing lesson, or shows the children any kind of drawing or picture illustrative of the story they are expected to draw, they will at once—following the imitative instinct so strong in children—copy the given forms and will not think and work for themselves.—Katherine M. Ball.

Grammar Drill Cards

Prepare a quantity of cards, five or six inches square, made from stiff white or manila paper. Select forty or fifty examples of the classes of nouns. Write one of these on each card with a rubber pen in a large firm hand that can be seen across the room. On the back of the card the same word may be written small with a steel pen to save turning the card when using it before the class. Prepare another set in the same way with examples of number forms, and a third to illustrate case forms. Keep each set in an envelope properly labeled.

Many ways of using the cards at class time will suggest themselves. For instance, take the package labeled "Classes of Nouns," step before the class, holding the cards so that the words printed with the rubber pen face the pupils. Let a scholar name the class thus represented, then quickly remove the card to the back of the package. Continue in the same way till all the cards have been used. The same cards may be used in giving sentences containing the noun represented used in various constructions.—Normal Instructor.

Spelling

I was very glad to find that the absurd practice so common in English schools of constantly interrupting the reading lesson for exercises in oral spelling was everywhere discouraged in America. Spelling is a matter for the visual memory and for transcription, not for oral recitation. Pictures of words need to be seen and recognized, and the time is terribly wasted by the mere utterance of the letters that compose them.—J. G. Fitch, Notes on American Schools.

Number and Arithmetic.

Decimals.

E. A. CLEASBY, IN WIS. JOURNAL OF EDUCATION.

One of the apparently troublesome subjects in arithmetic is decimals. We are told that decimals are fractions *de novo*; the only new thing to be mastered is the decimal point; yet if that wily little point is not carefully captured, it will continually annoy the wary traveler, and especially in decimal division. Having observed work along this line for some years, receiving some valuable hints from a friend long in the pedagogical arena, and from recent experience, I offer the following outline and suggestions.

Preliminary Work

I. Review Notation and Numeration of United States money. Most pupils by this period of school life have seen and used money, and this is especially valuable to develop law of decimal notation, i. e., from decimal point to left each place increases ten-fold, and to the right decreases ten-fold. From this lead to the notation and numeration of decimals to billionths. A device for drill is to place on the board, 1 2 3 4 5 6 7 8 9 0. Let end of pointer be decimal point, put it between any two digits, and let pupil read. Insist upon accurate, prompt answers. Give several test decimals to be written. Use the word "and" only at decimal point.

II. The denominator of every decimal fraction is 10, 10^2 , 10^3 , etc. In other words, 10 or a power of 10. $10 = 2 \times 5$; $10^2 = 2^2 \times 5^2$; $10^3 = 2^3 \times 5^3$. The prime factors of the denominator of every pure decimal are 2 and 5, or an equal power of 2 and 5. From this it is easily shown that fractions in lowest terms having only the factors 2 and 5 in denominator can be reduced to pure decimals. Operation—

$$\frac{3}{10} = \text{what decimal.}$$

$$40 = 2^3 \cdot 5$$

$$2^3 \cdot 5^3 = 1000$$

$$3 \times 5^2 \cdot 75$$

$$= .075 \text{ Law of fractions.}$$

$$40 \times 5^2 \cdot 1000$$

$\frac{1}{11}$, $\frac{2}{9}$, $\frac{1}{15}$, $\frac{1}{12}$, $\frac{1}{16}$, etc., can not be reduced to pure decimals. Why?

Reduce the following fractions that can be reduced to pure decimals, to pure decimals. Work without pencil.

$$\frac{1}{2}, \frac{3}{4}, \frac{5}{8}, \frac{2}{3}, \frac{1}{10}, \frac{1}{15}, \frac{2}{5}, \frac{1}{12}, \frac{1}{16}, \frac{1}{18}, \frac{1}{20}, \text{etc.}$$

While pupils may not be able to perform all multiplications without pencil, the indicated multiplication should be stated orally. The purpose of oral expression in arithmetic is accuracy, rapidity, and clear thinking; of written expression, to develop form.

III. Moving of decimal point to right, multiplies; to the left, divides. If necessary, show by U. S. money these truths. Use small numbers in all cases until

principles are learned. Compare \$6.12, \$61.2, \$.612. Results stated by pupils. Generalize to law: moving decimal point to right one place multiplies by 10, to the left one place divides by 10. Extend law to 100, 1,000, etc. Have pupils write on board any decimal, as, 47.645, and without rewriting decimal multiply by 100, the work appearing thus: 4764.5 Continue the above work until pupils can perform work without hesitation. Same for dividing by 10, 100, 1,000, etc.

IV. Annexing zeros cause no change in a decimal: \$7.4=\$7.40.

Prefixing zeros causes a change in the value of the decimal. Compare \$.17, \$.017, \$.0017. Results stated by pupils. Generalize to the law: prefixing a zero to a decimal decreases its value ten-fold. Prefixing a zero is equivalent to dividing the decimal by 10.

The above work is preliminary to work in decimals. If it is thoro and vigorous, later work in decimals will cause little trouble, especially addition and subtraction, as they are like United States money,—the main thing being accuracy and rapidity in handling the forty-five combinations and forms of the work. In all this work in arithmetic remember that your skill is shown by securing the greatest amount of individual thinking work from your pupils with least loss of time and energy.

Fractions in the First and Second Years

ANNA BROCHHAUSEN.

It would be hard to tell just when the first number concepts begin. Number is measurement. As soon as the child begins to adjust his activities toward the accomplishment of some end, the primary step in mathematics is taken. Most children, on entering school, have an idea of what is meant by one, two, three, four, etc. Though they can count quite high, it must not be supposed from that fact that they have the concepts expressed by these relations. A child, too, on entering school, will quite readily say that one thing is about half of another. No doubt, every child before the age of six has at some time or other been told to give a brother, sister or playmate half of an apple or piece of candy. He did it by cutting the apple into two parts, showing by this act that he knew what a half is. The teacher must bear in mind that all this is very indefinite, and not truly mathematical.

When the child enters school the teacher begins the systematic development of mathematical ideas. These should be begun with the study of form. Only after the child is able to recognize general relations in form, can he make the definite discriminations expressed by exact relations. This observation work should form the basis of mathematical teaching in the first year.

Having been asked: When should the teaching of fractions be begun, and how far should it be carried out I would say that direct work in fractions ought not, to be given to first year children. Great caution should also be exercised in dealing with them in an ab-

stract manner in the second year. Much work should be done with objects. A box of Speer blocks is a great help in this work. Here the child sees the relations $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, etc., in cylindrical forms, square and triangular prism forms, etc. The integer and the fraction, e. g., 2, $\frac{1}{2}$, are grasped as a relation.

Some have not these blocks, however, and some are so situated that they must teach arithmetic in the first year. To these I suggest a folding lesson similar to the following for beginning the direct work with fractions:

Pass several square sheets of paper to each child.

Teacher: Take one of these sheets of paper and place it directly in front of you. You are to divide this sheet of paper between yourself and one of your classmates, so that the two pieces will be exactly alike. Into how many parts must you cut it? (Ans. 2.) Carefully fold the lower edge to the top edge. Unfold. Into how many parts does this fold divide your sheet of paper? How are these parts? (or, What kind of parts are these?) Tear your paper. Bring me one of your pieces. How much of your whole piece did you bring me? What is one-half? Suggestive question:

- Into how many parts did you tear your paper?
- How many of these parts did you bring me?
- It is one of how many parts?
- It is one of what kind of parts?

Then what is $\frac{1}{2}$? (Writes as she speaks.) How many halves are there in this sheet of paper? Putting the two halves together; what will it make? How many halves in any whole? How do you write one-half? How do we read this: ($\frac{1}{2}$)?

Take another piece of paper. Fold it into halves. Leaving this folded, place it so that the shorter edge is toward you. Again fold the lower edge to the top edge. Unfold. Into how many parts does this divide our sheet of paper? How are all these parts? Crease the first fold sharply and tear into halves. Now crease the folds on each of the halves and tear the halves into halves. Into how many equal parts does this divide the whole sheet of paper? Bring me one of your pieces. Does any one know what one of these parts is called? (If not, teacher writes $\frac{1}{4}$, one-fourth, on the board.) What is $\frac{1}{4}$?

How do we read this: ($\frac{1}{2}$)?

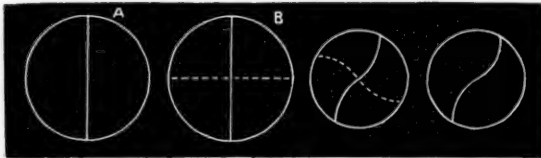
What do we mean by one-half?

How do we read this: ($\frac{1}{4}$)?

What do we mean by one-fourth?

Into how many parts did we divide the paper first, before dividing it into fourths? How many fourths are there in a half? Prove it. (The children place two of the fourths on a half.) What is the difference between $\frac{3}{4}$ and $\frac{1}{2}$ of anything? Then $\frac{3}{4}$ =? (Answer, equals $\frac{1}{4}$.) (Teacher writes $\frac{1}{2}$ = $\frac{2}{4}$, $\frac{3}{4}$ = $\frac{3}{4}$.) Bring me (teacher writes) $\frac{3}{4}$ of your piece of paper. Now you may bring me another fourth. How many fourths have you brought me? (Teacher writes $\frac{4}{4}$ as child answers.) Have you any more? Then how many fourths were in your piece of paper? So $\frac{4}{4}$ =? (Teacher writes as child answers $\frac{4}{4}$ =1 whole.) What have we learned today? Tomorrow we will see if this is always true.

This is enough for one day's lesson. The next day the teacher should have various sizes of circles on the board. They may be divided thus:



Oblongs, and lines also, divided into halves and fourths may be on the board. (If the class was slow in grasping the first day's work, a second folding lesson should be given the following day instead of this board work, using oblong instead of square sheets of paper. The same sized sheet should not always be used, for fear the child has the idea that a fixed form is given the name $\frac{1}{2}$, which mistake has happened.)

In connection with the circles, such questions as the following may be asked:

Into how many parts is A divided? How are these parts to each other? What is one of these parts called? Place your hand over the half. Show me the other half. (Teacher writes $\frac{1}{2}$ in each division.) Place your hand over that part of B that is equal to the part of A. Into how many parts is B divided? etc.

Do you see anything else in the room that shows the same relation as the whole to the half?

In this connection the teacher should teach number of pints in a quart. Some problems should also be connected with this work. The children may not be mature enough to give the result numerically, but that solution which shows that they grasp the relation $2, \frac{1}{2}$ is within the child's power at this stage; e. g., such problems as: When $\frac{1}{2}$ a ton of coal costs \$2, how many \$2 will you need for the whole ton? A quart of cream costs 10c. What part of 10c do you need for a pint of cream? A quarter is $\frac{1}{4}$ of a dollar. How many quarters in $\frac{3}{4}$ of a dollar?—Indiana School Journal.

Examination Papers

"No, I never give back examination papers; the pupils always want to know why they are marked so and so, and it makes no end of trouble."

"What in the world are you here for?" was the question that rose to my lips when I heard this remark. As if the very purpose of a written examination is not that the pupil may find out where he is ignorant of the subject he is studying and correct his errors! Too much trouble to explain the marks! Did you do all the examining and marking simply for the sake of putting some figures down on a record book? If you did, then heaven help your pupils! You never will.

No, a mark, whether it be in letters or figures, whether it be given for oral recitation or written test, a mark that can not be explained and justified to any ordinarily intelligent and fair-minded pupil simply should not have been at all. Pupils have a right to know how they stand and why they are lower than somebody else, and it is the teacher's business to see that they do know these things.—Texas School Journal.

Geography and History.

Use of Type-Subjects in Teaching Geography

CHARLES MCMURRY IN TEACHER'S MANUAL.

A type-subject is the basis for a series of comparisons, which leads oftentimes to a sweeping general notion which gives comprehensiveness and unity to a large body of more or less scattered facts. It seems strange how little attention has been paid heretofore to the worth of a geographical type. Once understood, it is a means of interpreting quickly scores of similar things elsewhere. We have been so occupied with memorizing bare facts in geography as to forget that the chief purpose and value lay not in memorizing, but understanding the facts. The intelligence of children is increased by their insight and their power to interpret the meaning of things rather than by the quantity of names they have memorized. If a child understands how an irrigating ditch is constructed along one river valley to enrich arid lands, he possesses thereby an idea which will speedily interpret to him the means by which agriculture is made possible in hundreds of places or along hundreds of streams in the western half of the United States. The same is true in India, China, in Mexico and South America, and in many other arid regions on the borders of the great Saharas of the world. Such a type which possesses within itself the power of interpreting a multitude of things in many lands is educationally of the highest value. By comparison of similar rivers or similar cities or mountains, the type-idea common to them all springs into view. If we are careful to select the best types, and, after treating each one fully to make sufficient comparisons to bring out the variations of the type in different countries, we shall acquire a speedy insight into the main lines of geographical knowledge. The original type, worked out in more complete detail than the others, becomes the standard of measurement for a host of similar things in later geographical study. The enlargement, extension and variation of a typical idea by means of comparisons furnishes the children a good opportunity for associating similar groups of knowledge; that is, for thinking, reasoning, and organizing knowledge.

These comparisons, on the basis of fully developed types, furnish the most instructive form of review. If in the study of the Rhine river we compare it with the Hudson in point of physiography, scenery, cities, commerce, military importance and historical associations, the children will be surprised at the number of striking resemblances. For example, both the Rhine and the Hudson have each three canals connecting their waters with other navigable streams. They bring into comparison two of the chief commercial

routes of Europe and North America; the fortresses and military history of both rivers are famous. They are about equally noted for the beauty of their scenery. The legendary stories and historical events along the Rhine are matched by the Indian legends, the Irving stories, and the historical narratives of Henry Hudson and Washington. The differences and contrasts come out also in a striking way in these comparisons. The delta mouth of the Rhine is in strong contrast with the New York harbor and the outlet of the Hudson. The Hudson, tho only about a third as long as the Rhine, is deeper and broader and more serviceable for shipping than the Rhine, because it is a drowned valley, into which the tides of the ocean penetrate for many miles. The lofty Alps are in contrast to the Adirondacks, where the sources of the Hudson lie.

A comparison of the whole Mississippi with the whole St. Lawrence and with the Colorado brings out, with remarkable clearness, three of the diverse types of large rivers: the Mississippi, navigable thruout its length and that of its tributaries, but its mouth obstructed by its delta and wide bars of silt; the St. Lawrence with its series of vast lakes in its upper course, wholly different from the Mississippi, its middle course obstructed by the Falls of Niagara, and its mouth a deep and open estuary of the sea; the Colorado with neither lakes nor delta, almost unnavigable, and with a series of canons like nothing either along the Mississippi or St. Lawrence. Such comparisons bring out with remarkable distinctness the singularities, as well as the common features of great rivers. This review by comparison of old topics with new is vigorous and stimulating to thought. It throws new light upon old facts and interprets swiftly new things. It groups and consolidates geographical materials along essential lines.

The question naturally arises whether such types cover the whole field of geographical study, and whether such a series of studies does not leave a child's knowledge fragmentary and incomplete. In the first place there is great variety of type studies, and there are, as noticed above, several distinct types of rivers. There are tidal rivers, like the Hudson, the Thames, the St. Lawrence, etc.; there are the delta rivers like the Rhine, the Mississippi, the Ganges, the Nile and others; there are canon rivers like the Colorado, Brahmaputra, and the Kongo; navigable rivers, like the Mississippi, Yangste and Amazon; there are the rivers noted for water-power like the Merrimac, the Upper Mississippi, and the rivers of Maine.

Again, there are various types of cities, as, for example, the commercial centers, Chicago, New York, and Liverpool; centers for government, like Washington, Berlin, and Rome; centers for manufactories, like Pittsburg, Manchester, and Lyons. Each of these is typical of the group to which it belongs. So, also, in other geographical topics, mountains, lakes, industries, deserts, trade routes, oceans, winds, continents etc., through all the list of geographical facts, it is easy to group under the head of various leading types. And yet it is somewhat difficult to make a selection of leading types which will cover com-

pletely that general body of knowledge which belongs to geography. There is some danger that in devoting a large amount of time to the study of a few types many important things will be omitted. Of course, it is impossible to treat all the important cities, rivers, occupation and regions of country with such fullness as marks the type studies, and it is necessary in some way to make good this deficiency. It is hardly worth while to memorize the names and locations of a dozen or more cities in each of the forty-five states, and yet it is desirable to name and locate a half dozen of the chief lake ports, as Duluth, Milwaukee, Chicago, Detroit, Cleveland, Buffalo and Toronto, and to give the reasons for their importance.

Products of Field, Mine and Factory

Wheat

In Minnesota, North and South Dakota, Kansas and that part of Canada included in the Red River Valley is what might be called the "Bread Basket of North America." Here are found the greatest and best wheat lands of the world, tho large quantities are produced in Australia, India, France and Russia and the valley of the La Plata in South America.

Wheat is one of the most important of grains, and has been known for ages. It was not grown on this



side of the Atlantic until some time after the discovery of the land by Columbus, but now we raise more than any other country in the world.

Some of the fields in Kansas and the Red River Valley contain hundreds and thousands of acres, and all one can see, in many places, is the grain extending in every direction as far as the eye can reach—often without a house or tree in sight for miles and miles.

But suppose we visit a farm of thousands of acres. We find that the farm is worked by large companies



HARVESTING WHEAT IN NORTH DAKOTA.

of men, each company being in charge of an overseer. In plowing it may be that twenty plows driven by men sitting on them, will go across the fields together. These plows have several blades and are drawn by four or five horses. Then the harrowing also is done by a number of men working together, and the seed is planted with grain drills. These drills are long boxes mounted on wheels. Each box is filled with wheat, and from the bottom of each a little tube about as big as a broomstick runs down to the ground. The little grains of wheat run down thru these tubes to the ground and are covered up by little plows behind each tube that turn the dirt over the seeds.

Do you know what wheat looks like? These fields are made up of very many stalks which have long, slender leaves—for this wheat belongs to the grass family—and the stem bearing the wheat, or grains, which all come from the seed that had been planted in the fall or early spring.

Each stem bearing the wheat is made up of joints very close together for two or three inches from the end. Out of each of these joints grows another tiny stem, bearing a grain of wheat enclosed by a hard covering called chaff and a thin, smooth husk called bran.

There are two kinds of wheat. One that is planted in the fall and remains in the ground all winter and is harvested in the early summer, called winter wheat, and another that is planted in the spring and gathered in the fall, called spring wheat.

As in all growing plants it takes the sunshine and the rains to bring it up out of the ground and cause it to grow to its natural height—three or four feet.

If we visit the wheat farm when the grain is ready to harvest we will learn how it is gathered and the coverings of the wheat removed.

In olden times and before the machines we now have were invented the wheat was cut with a sickle, and later the cradle was used. This cradle was a scythe, with seven or eight long fingers to catch the grain. Then Cyrus McCormick invented the mowing machine. Now in this great wheat field the grain is harvested wholly by machinery. On a smaller farm perhaps a binder is used, which cuts and binds the grain into bundles that are later picked up by men and stood on end in shocks, so that the wheat may

thoroly dry. But on our large farm a machine called a header is used, which takes off only the heads of the wheat containing the little grains. This machine shells the grain, or takes off the husk, as fast as it is gathered and leaves sacks full of wheat scattered over the field.

These sacks are gathered up and sent to the great elevators that are to be found at many railroad stations and at the grain ports of the United States. Here it remains until sold. The elevators at Minneapolis alone can hold more than thirty million bushels at one time.

Much of the wheat is made into flour, and the greatest flour-mills of the world are found at Minneapolis, which are built by the Falls of St. Anthony. The people who first came to the Falls of St. Anthony from



A GRAIN DRILL.

the New England states saw what a fine place it would be to build mills; for the great amount of falling water here could turn many mill-wheels; and now the banks are crowded with mills, where this wheat from many prairies is brought and ground into flour.

The old-time way of grinding flour was to rub it between two stones. The lower stone was about eighteen inches across and slightly rounded in the middle. The upper stone was smaller, with a hollow in it which fitted over the raised part in the lower one. The grain was poured thru a hole in the upper stone, and then the two were rubbed together, thus making the flour, which did not look so nice, fine and white as what we have these days from the flour-mills, where the grinding is all done by machinery, working day and night. They grind millions of barrels every year, a single mill grinding as much as twenty thousand barrels in a day. In this country we grow more wheat and make more flour than we can use, so we

send it by train, or the Great Lakes, or the Mississippi, to the ports of this country to be shipped across the oceans to other countries that have not enough of their own.

Suggestions

The study of wheat affords an unlimited field of interest and occupation for the pupils. Miss Lilley makes the following suggestions in "The Second School Year:"

In the special work on wheat a very instructive chart can be made by showing pictures, drawings, and paintings of the whole story of the plant, thru the processes of harvesting and milling to the bread. Along with this study there will also be observed the development of the plow from the crude stick for breaking the ground to be the most improved plow of today. The thrashing will be followed from the time the grain was separated by oxen-treading, thru the flail age, to the improved reaper and binder.

So with the milling. This can be done by the class. Question.—How could you grind this wheat into flour? The two stones will be suggested, which was the primitive method. People learned a better way and now they make flour which is very fine and white.

The children are to make their own discoveries and do the work. They must find a way to loosen the ground, pulverize it, and plant the seed. Lead them from their suggestions to the plow used by the uncivilized man and then show the best plow of the age and its advantages. Make a harrow out of nine sticks with nails driven thru to make the teeth.

Plant the wheat as the class suggests,

Show the advantages of the drill. Let the children make flour by pounding wheat between two stones. Put this thru a sieve.

Make flour by grinding the wheat in a coffee-mill, then using a wire sieve and the bolting cloth.

Speak of the roller-mills and visit them to see the advantages. Compare the flour made in these different ways.

October Geography--The Wants of Man

Before continuing the work upon the child's home surroundings, i. e., taking up the study of the home town, occupations of its people, etc., give some preparatory work upon the wants of man and how these necessities are supplied. Lead the children to discuss our chief wants: food, clothing, and shelter, and lead them to see that the three kingdoms furnish everything we need.

Grains and vegetables must be raised and stored away. Cloth must be manufactured and made into clothing. Houses must be built, etc. This gives rise to various occupations—need of labor in other climates; adaptation of food, articles of clothing, shelter, found in other countries.

Food

Make lists of articles of vegetable and animal foods. When do we use most animal food, most vegetable? Articles of food raised about home town—imported foods. Recall what children know of the food used by the Indians. Discuss scarcity of kinds of food in the colonial days—this work will be carried on thruout the year. In the work upon colonial history much opportunity for comparison will be given. Discuss food of hot countries; that used in cold climates. Recall the life of the Eskimo. In what climate is most animal food used? Most vegetable? Note that in temperate climates vegetable and animal foods are used in about equal quantities.

Clothing

What have the children learned of articles of clothing? Chief kinds—how furnished. Recall their knowledge of silk and wool. Show that wool and leather come from animals; flax and cotton from plants. Compare different kinds of clothing. Do we need much clothing? Where do people need much clothing? Where the people need little clothing? Compare kinds of clothing used in different climates.

Shelter

Why needed? What do the children know of different kinds of shelter? Recall the work of the previous year—wigwam, snowhouses, etc.

Discuss our dwellings—chief building materials—improvement in our buildings. Show pictures of rude houses and costly city homes. Special work will be given upon building materials later.

By pictures and blackboard illustrations show various kinds of dwellings—huts—tents—etc.

I. Food.	{	1. Vegetable.	{	fruits. grains. vegetables.
		2. Animal.	{	animals — beef, pork, mutton, venison. birds. fish. oysters. clams.
		3. Mineral.	{	water, salt, many medicines.
II. Clothing.	{	1. Vegetable.	{	linen. cotton.
		2. Animal.	{	silk. woolen. leather. fur. wood. grass. leaves. linen. cotton. stone. iron. brick. marble. snow and ice.
III. Shelter.	{	1. Vegetable.	{	
		2. Mineral.	{	

—From Third School Year.

Beginning Geography

It is rather difficult for a class in beginning geography to get very much out of the book itself. Just a little effort on the part of the teacher however will prove a boon in teaching the lesson.

In the first few lessons in the Natural Geography we find the country to the east, west, north and south but slightly described. The pupils may be taken on an imaginary journey thru the different states or countries to the extreme eastern, western, northern or southern boundary. As they pass thru Canada and the north, for instance, stop long enough to notice what is growing. First, plants; talk about the different kinds; have each child name one kind. Then one child may tell something about that plant; such things as the time it appears, its leaf, use, seeds, how planted—whether by man, bird, beast or wind. So on for the length of time permitted.

Trees, the same way. One class was very glad to know that pine trees were made into paper.

A teacher can not in one lesson tell everything about all of the plants named. It is even difficult to tell about one plant, if that plant happens to be a very interesting one. One can, however, make the geography period something more than a period of questions and answers.

B. J. Worthington.

Nature Study.

Occupation work in Drawing and Nature Study

That parts of the school work might be strengthened and the children's experience extended, the occupations here described have been used and found very helpful. In no instance has there been failure to make better workers of the children who have been thus occupied.

I. Thruout the spring, summer and autumn months the leaves and blossoms considered were reproduced (life size) in water colors upon cards easy to handle. Several of a kind having the family and form name written or printed beneath were prepared and into a home-made manilla envelope were put an undivided and a divided card (the size of the divisions varied, the older or more skillful children being given cards where divisions were smaller). These cards were used as dissected picture cards formerly were. The gain in quickness to recognize any leaf or flower after short use of these cards was soon noticeable.

II. Fruit and vegetable cards, prepared in the same way as those of I., were similarly used. With these cards came an added experience; for besides the dis-

sected and whole card "play" there were times when an envelope was given containing many fruits or vegetables. Then, the children grouped and classified (stone fruits, "seed fruits," "bunch fruits," etc., being grouped together, were surmounted by a printed slip bearing the name of the group). A better means of supplementing the study from natural objects and strengthening the impressions gained thru modeling and cutting, the writer has yet to discover. Shortly after the introduction of I. and II. the children began to reproduce the forms, both at home and at school. Those made at home were either cut or drawn, while those produced at school were drawn. Some of the home productions were crudely colored, and as regards form and size were creditably done.

III. Things of earth, air, and sea pictured in sepia, India ink, and a few in watercolor, were used as were those of II. With this set a new feature was introduced, for example: One set of envelopes contained cards representing the evolution of insect life. Take the frog's development, for instance: each phase was represented on a separate card. The first cards were divided so as to be put together as those of II. As the development grew more perfect, the pieces represented body, head, legs, etc., these to be united, forming a perfect whole. Thru this "play" one was soon able to discover whether or not a class had profited by the nature study of the past.

IV. This set of numbered cards showed watercolors of leaves and blossoms (less than natural size), with naming of family and shape omitted. Several being in an envelope, they were used by the older children somewhat in this way for language development: "My card number I. has the picture of an apple blossom on it. The blossom is pink and white, and comes in May. Some day it will be an apple. The blossom is in five parts. So is the calyx and the rest part. It's a five-part flower. It is a relation of the rose." Instead of painted cards, or sheets, one may use pictures gathered from various sources. These if carefully mounted will serve the purpose fairly well, enabling the children to "keep in mind" that which was discovered about outdoor life during outing weather.

V. Manilla sheets showing arrangements of circles, semi-circles, squares, and various forms studied were colored with a thought to cultivating not only from knowledge, but correct taste in color. With these sheets were used tablets, with which the form arrangement was covered. Oftentimes sticks (one inch length) were used for laying a solid covering or outline of the separate parts of the arrangement.

This set was also used as a means of strengthening knowledge of number in the following manner: A sheet, for example, showing an arrangement of eight and four squares afforded the child an opportunity for "working out" twelve forms of number expression relative to that which the sheet represented.

VI. The sheet most popular with the youngest children showed a series of outline pictures of houses, furniture, etc. These were drawn on the inch and half-inch scale, and to them the child applied sticks of the same length. The color of the sticks to be used was indicated by a crayon mark upon the blackboard.—The American Teacher.

Botany With Reading

Often when, upon reaching my school, the outlook for the day is not over-pleasant, the burden is lifted by the little bunch of flowers my country "lads and lassies" bring. A smile and "I thank you" and the bouquet is placed in the vase which is always ready for those silent messengers of love and cheer. Then, as my hand falls gently on the childish shoulder I say to myself, "After all, you, more than anyone else, enjoy the wondrous work of nature as you wander 'mong the ferns in the hollow, or skip thru the tall grasses in the meadow, or gather the many colored flowers, or listen to the enticing melody of songsters."

True my conjecture may be; but should you ask them as to the names of the songsters, yes, even of the common flowers, you would be disappointed to find that flowers and birds are, to them, nameless. Such flowers as the golden-rod, the aster, the gentian and all that race of flowers which add so greatly to the beauteous scenes of early fall are unknown so far as names are concerned.

Practical botany, while not in the regular "country school" curriculum, can be taught in connection with reading. When would you have a better opportunity to teach the names of golden-rod and aster than while your class is studying "The Death of the Flowers?" Why not place on the blackboard, our one never-failing assistant, these lines:

"But on the hill the golden-rod, and the aster in the wood,
And the sunflower by the brook in autumn beauty stood,—"

drawing each flower with colored crayon where its name appears?

When the recitation comes, teach the names of your flowers, a little as to their usual place of growth, their construction, the time of bloom and their relative beauty. Ask the members of the class to bring to school a certain flower the name of which you give them.

You may ask, Why not show an aster and a golden-rod? Is there any joy in their partial discovery? Any more lasting impression made on the children's minds by this little discovery?

Thus, we may teach many facts in practical botany while we study the work of our masters who help us and our scholars to learn, to see, and to feel the beautiful thoughts which add so much to the charm of life.

Arthur H. Welsch.

The Acorn

One windy day in October, an acorn fell from the top of a big white oak. It had been growing there since May.

At that time it had been so small that you could hardly have seen it. Still it had six little brothers, all together in the room at the bottom of the pistil. This one had grown so fast that there was no room for the others, and at last it had the whole of the horny shell by itself.

As it struck the ground its cap fell off and it rolled down a hill. On and on it went until it lodged in a little hole near the foot of the hill. The wind which started it brought leaves and covered it over.

Here it was snug and quiet. Its cap was gone, but it had the hard brown coat which the mother tree had given it. There was a big round scab which showed where it had been broken off. It lay under the leaves for a long time, and did not feel the cold. But in the spring the melting snow soaked thru the little tree's hard jacket.

Then it awoke and drank and drank, until the jacket cracked and split into three parts. Out thru the rent crept a little root which turned and pushed down, down. From between the two thick, white seed leaves came a stem which grew up. It was a slender, reddish stem, with pairs of scaly leaves that did not look like leaves usually do. After a while it began to have leaves that were like those of the white oak.

During the summer grew to be a stout little tree, and in the fall it dropped its leaves and made ready for winter.

It kept growing this way for years and finally it had acorns and became a power in the forest.—Ex. from *Ten Common Trees*, by Susan Stokes.

Gray Squirrel

Squirrels are very pretty little animals, with bright eyes. Some of them, like the gray squirrel, have long bushy tails.

Wild squirrels are not so numerous as they once were, for many have been killed for food and for their fur. They are preserved in parks, however, and many towns pass laws for their protection and as a result these little animals may be seen running and playing among the trees in towns. Often people put nuts out just for them or even feed them from their hands where they have become very tame.

All know the gray squirrel, which has a small, nearly round head and blunt nose. His cheeks, nose and ears are of yellowish-brown in color, and along his side is a stripe of the same. A dull stripe of brown runs down his back from the top of his head. The under part of his body is of a light gray, and most of the hairs in his tail are gray.

In summer they live in nests made in the forks of trees, but their winter homes are in hollow trees or holes in the side.

These little animals are careful to lay up something to live on in winter, and almost any day in fall if you go into the woods for nuts you will find the squirrels busy carrying away their share.

There comes from yonder hight,

A soft repining sound,
Where forest-leaves are bright,
And fall, like flakes of light.

To the ground.

—Bryant

Drawing and Construction Work

Drawing Helps--No. III

THEODORE C. HAILES, DRAWING MASTER, ALBANY, N. Y.,
PUBLIC SCHOOLS.

Drills

Do not neglect this feature of your program. It pays well. They will limber up the muscles and joints and fix names and movements as well as systemize and classify technical knowledge.

There are many profitable drills. Some of the most important are movement, position, place, form, material, pencil and compass.

Movement, position and place drills are conducted in the following manner: The teacher stands in front of her class and directs both by word and action, the children responding. Of course, when the teacher faces her class, her left will be to the right of her pupils and so I would advise that she reverse the order of her position. Thus, when asking for a left movement she will make a right one, etc. There is no end to the number and variations of these drills, but the following will serve as a guide: "Sit erect, arms at sides;" "Place left arm on the desk;" "Place right arm on the desk;" "Remove the left arm;" "Rest the elbow of the right arm on the desk with the forearm in an upright position, fingers extended;" "Sway arm to the right; upright, left, upright, forward, upright, backward, upright, round to the left, round to the right, upright, forward to the desk, upright, left to the desk," etc.

Then the finger movements—Elbow on desk, forearm upright, palms forward, fingers extended; close and open in order, thumb, first, second, third and fourth fingers; first and second together, first and third, second and third, etc., etc. Part first and second fingers, second and third, third and fourth, first from second and fourth from third simultaneously, etc., etc.

Drill with left hands similar to right-hand drill. With the children at their desks, drill for top, bottom, upper, lower, right, left, sides, corners, diameters, diagonals, edges, ends, over, under, etc., by having the pupils indicate with their fingers the various parts of the top of the desk; e. g., "Touch the center of the left edge of the desk," etc.

The positions and relations of lines may be drilled with a ruler or pencil; e. g., "Hold the pencil in a vertical position;" "Hold the pencil perpendicular to the farther edge at its left extremity;" "Parallel to the left oblique diagonal," etc.

A material drill is conducted by distributing and collecting materials used in the drawing classes. Each pupil should be provided with a bag 8x10 inches

with a shirring string at the top. The bag will hold everything needed except the drawing book and may be hung on a hook at the side of the desk or behind the chair. At a given signal the bags are taken from the hooks or distributed and by successive directions the children take out or replace the several articles. After a few drills the children will do the work in a wonderfully short time and with no friction.

In a pencil drill the children are required to sit facing the work. A soft or soft medium pencil and a few sheets of practice paper are given each pupil. Drill freehand line work first. The pencil should be held just as the pen for writing, when drawing a horizontal line. Note that the pencil then forms a right angle to the line. The pencil is not perpendicular to the surface of the paper but it is perpendicular to the line at about an angle of 45 degrees to the paper. This will give you your cue for the manner of drawing the other lines—always at right angles to the line. In drawing a circle, begin at the top and move first toward the left. Practice drawing circles in both directions and without removing the pencil. Short horizontal lines may be drawn with wrist movement, but when over an inch in length they must be made with the arm movement. All other lines may be made with finger, wrist or arm movements. Drill for all these.

Sometimes it is well for the pupil to first draw a mechanically correct figure and then trace over and over the line or lines.

Occasionally send the pupils to the blackboard in order that they may acquire free, swinging movements. Also require the children to use the left hand instead of the right. I have no more objections to a left-handed child than I have to a right-handed one. I should prefer a double-handed child.

In drilling for mechanical lines see that horizontal lines are drawn along the farther edge of the rule and vertical lines along the right edge.

In drawing lines less than twelve inches in length, require your pupils to begin at the beginning of any inch on the rule except the first. A mechanical or ruled line is drawn quite differently from a freehand line and the pencil should always be inclined in the direction it is moving. Never push a pencil or brush.

The pencil may be used for line work or for mass. In mass drawing the pencil should be held under the hand, work should be done on unglazed paper with a soft pencil and the lead of the pencil should be left uncut. Do not point it.

The following illustrations make excellent drills. The teacher may reproduce them upon the blackboard or, better still, use a large sheet of paper and a bit of charcoal or a very soft pencil. The best pencil in the market for mass drawing is Dixon's Sketching Crayon.

In drill work, never allow the pupils to turn the paper or make a correction. If they make a mistake let them try the exercise over again.

In the compass drills pupils should first be taught the names of the various parts. They are then drilled as to the manner of holding, putting in fresh leads, opening and closing, twisting with the thumb and forefinger and drawing circles of various sizes, making the complete circle without stopping and using the combined finger and wrist movement. They should drill until they can draw circles without punching holes in the paper or without the needle point slipping out of place. They should draw either to the right or left equally well.

The next article will be on color.

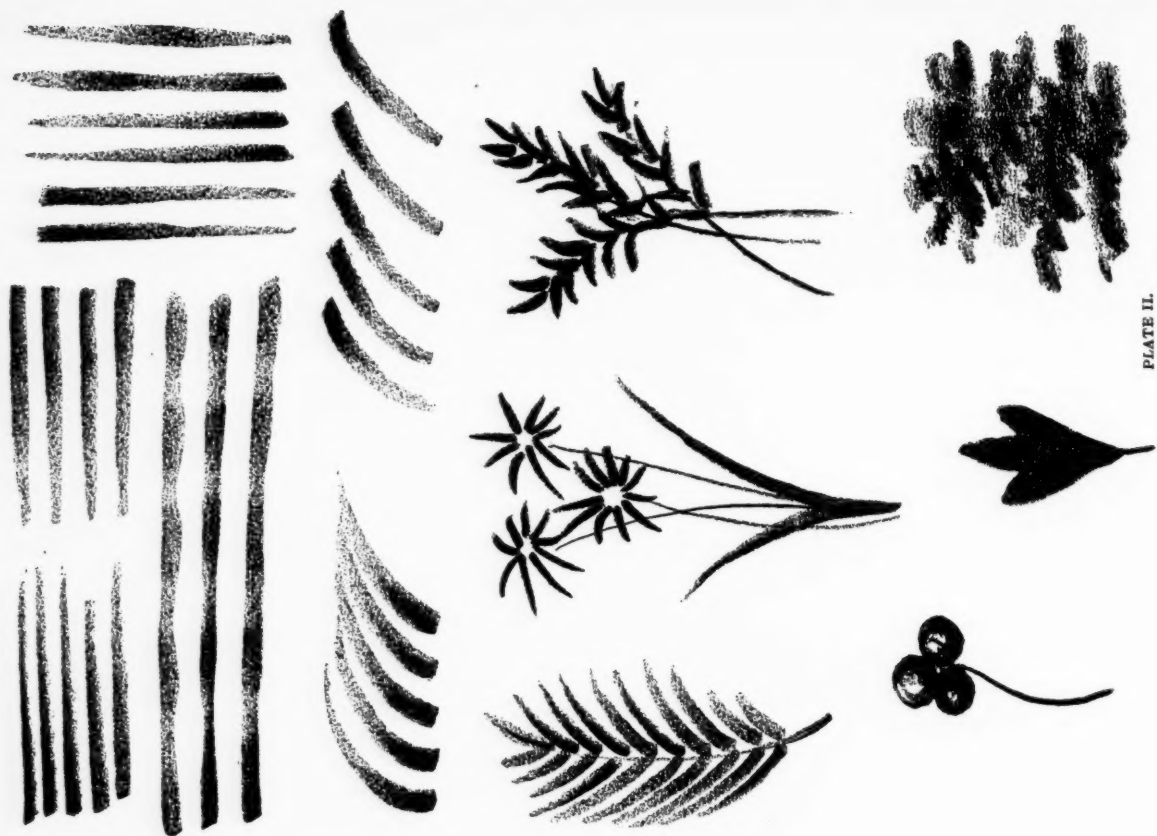


PLATE II.



PLATE I.

Educational Problems

Some Pedagogic Considerations

EDITH GREER.

The misconceptions which lead to the neglect of the child, and of the working methods necessary to him, cannot be annihilated by an effort of the will, but are disappearing by the substitution of methods more in keeping with the proper aim of the teacher. When the child or student of any age is looked upon not only as a problem, but as an absorbingly interesting one, activity as of great value only when it calls into play the best powers in work which has intrinsic worth, and self-expression as desirable only when it encourages a child to express a worthy self, effective education will result.

A psychologist has said, "To pick locks industriously will make an individual more efficient than idling." It is maintained that it is easier to direct activity into right channels than to arouse and sustain it where it does not exist. Attaching such importance to it is not intended, however, to foster the feeling that enough has been done when children are kept active. Teachers always have an opportunity and are pledged to do constructive work, to make every impulse, thought, and volition tend upwards.

After the introduction of the idea of activity into education came that of self-expression. With feverish haste it was proclaimed good. It thereupon swept into all departments of work. Now it is being considered. It is contended that the result has been poorer work and lowered ideals of workmanship, and that it has not strengthened the child appreciably. The observations upon which these conclusions are based were made, it must be remembered, when the principle first became operative. The increased appreciation and resourcefulness of the individual are not easily or quickly measured, and in a hasty estimate appear absurdly unable to balance poor work, low ideals, and self-satisfaction. That when one first sees he should think that he sees all, ought not to be a matter of too great discouragement, for one must see before he can see in proportion. By increase of light all hampering self-satisfaction can be dispelled. To tax the individual continuously is to enable him to measure himself by those who are above him, and not by those below.

It is to be hoped that the sanctioned license which has made possible the expression of commonplace and meagre ideas has not prejudiced too strongly those controlling organized education. If the child's career be guided, and he be permitted freedom of expression along each line of conduct and thought as he becomes able to express a worthy self, development will certainly result from the independence granted.

The fetish worship of work because it shows individuality regardless of its merit has brought the doctrine of self-expression into great disrepute, and in many locali-

ties is effecting a return to most evident and deplorable repression. The extremes in combat will, however, probably hasten the right use of the good in each. The time is at hand when self-expression has ceased to signify spontaneous activity only. To encourage lack of reflection and self-control, and to ignore the fact that one expresses himself in choosing to inhibit an unworthy impulse, has not been the aim of even those who are responsible for the evils evident today. Nevertheless, if greater wisdom is not exercised, the end will be far from satisfactory.

It never has been considered that the child who strikes his brother expresses himself more adequately than the one who controls his desire to do so. It must be believed that ultimately more self-guidance, thru control, will be stimulated by suggestion and expectation in school work. Then better results will undoubtedly commend the method which is endeavoring to voice a great truth. A wiser choice of what the child shall be encouraged to attempt to express will further such an end.

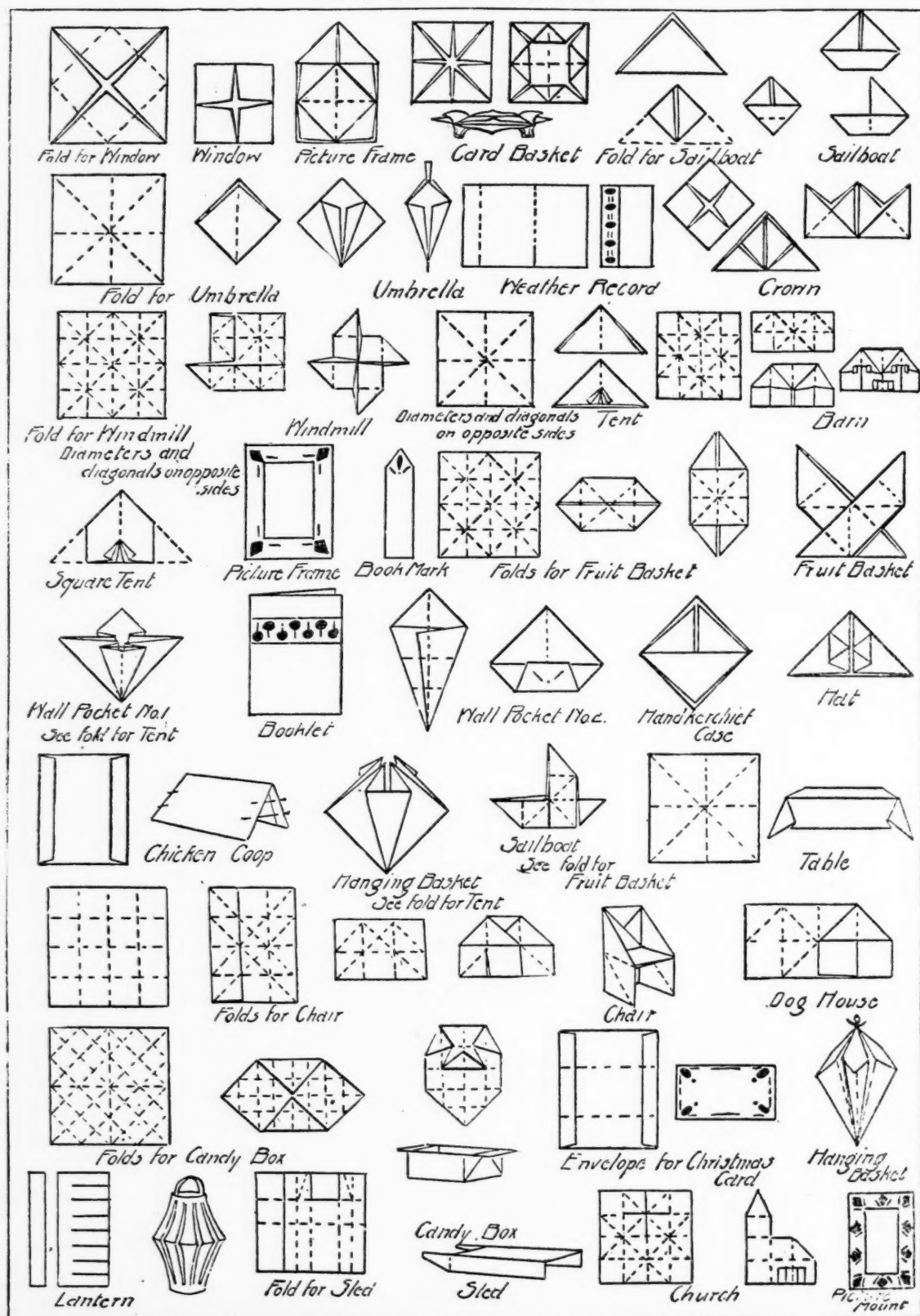
Another principle in teaching which has been consciously introduced, used, and abused of late is interest. When interpreted as advocating the indulgence of the caprice of the student, it is without defense. When it urges the use of each nascent period at which the ardor for given activities is at its height, all should listen who would have the child arrive at maturity developed and balanced. It is thus that his life becomes rich in wholesome experiences, his mind well furnished and capable of comprehending phenomena, and of perceiving means at hand which can be used for high ends. Today the activities normal to the developing individual have been defined with sufficient accuracy and clearness to suggest the necessary accommodation in work. Tho it is commonly determined for the individual teacher what types of work and what phases of it are appropriate for students of different ages, it is important that she know enough of the life of the race and individual to understand why she does what she does.

It is probable that today every one believes in laboratory work because principles can be known most fully thru their manifestation. Yet it seems difficult to maintain this as a basal principle in instruction. Words often seem to be accepted as a more direct approach to the mind than investigation which will disclose latent possibilities. It is unquestionably easier to tell a student what exists, and what may be expected to happen under given conditions, than to ensure his discovering what does exist and what is occurring before him. Still, no one thinks that a description of chemical or physical properties of substances ever results in as complete comprehension, or as vital and lasting knowledge of the facts, as is afforded by the examination of substances under conditions which will cause their characteristics to reveal themselves. Even more necessary is it that an organ be studied in terms of its function. It is thus that the student realizes that structure is determined by the purpose which it serves. Thru such a method the student learns to infer function from structure, and forms the mental habit of constructing in conformity to an end.

The instructor's role in such work consists in establishing for the student conditions which require observation, induce inference, inspire enthusiasm, create appreciation, effect assimilation, demand skill, impel application of knowledge under modified or new conditions, and develop the ability to see and embrace opportunities intelligently.—Pratt Institute Monthly.

Paper folding and Cardboard Work

ARRANGED FOR THE PRIMARY GRADES OF THE NEW YORK CITY SCHOOLS BY DR. JAMES P. HANEY,
SUPERVISOR OF MANUAL TRAINING.



Children's Apologia.

Owing to the absence of Catholic high schools in most of the smaller cities of the country, many graduates of parish schools pass directly into the secular high schools—an entirely different environment, where erroneous statements regarding the Church are often made in history, literature and other studies. Realizing the danger to be guarded against here, the Rev. Pastor of St. John's Church, Concord, N. H., has made it a point to see that his Ninth grade graduates, are fully informed on the Catholic side of the more common mooted and disputed questions. He frequently sent to the school copies of the Catholic Truth Society booklets, marking certain portions for special explanations by the teachers. Experience showed, however, that merely reading the articles over with the pupils did not impress their memories with sufficient clearness, and so in order that they might not only be convinced of the truth themselves, but also able to give others reasons and proofs for their position, the various subjects covered were treated in catechetical form, the questions and answers on a dozen or so topics being learned, just as a catechism lesson. The Sisters of Mercy, who conduct St. John's school, have favored *The Journal* with these lessons, and we will print two or three of them each month.

Last month we presented lessons on "The One True Church," "The Pope and the English Church." This month we have "Henry VIII. and the Royal Supremacy," "The Bible and the Reformation." Others to follow: "Queen Mary," "Massacre of St. Bartholomew," "St. Thomas of Canterbury," "Blessed Thomas Moore," "The Inquisition," "Christian Science. New Thought, etc."

HENRY VIII. AND THE ROYAL SUPREMACY.

Q. Who was the cause of England's apostacy from the Faith?

A. King Henry VIII., who ascended the throne in 1509.

Q. Whom did he marry a few months later?

A. Catherine of Arragon, the widow of his eldest brother Arthur, a lady of singular virtue.

Q. Why did he solicit the Pope for divorce some years after?

A. He was in love with Anne Boleyn, and tired of his wife, who had born him no male issue.

Q. What reason did he affect?

A. Scruples about his marriage on the ground that the Papal dispensation, through which they had been married, was invalid.

Q. What did he do on being refused a divorce?

A. He had recourse to another remedy,—his own authority.

Q. What did he declare himself to be?

A. Sole protector and supreme head of the church and clergy of England.

Q. What did he require of the clergy?

A. To take the oath of royal supremacy; that is, to acknowledge the king as the supreme head of the Church of England.

Q. Why did many of the clergy take this oath?

A. Because their lives and possessions were at his mercy.

Q. What was the consequence of refusing to take it?

A. The barbarous penalties of high treason.

Q. How was the oath taken by those who dared not resist?

A. Most unwillingly, and against their convictions; moreover, it was repented of as soon as given.

Q. What does Lord Macaulay call the Reformation?

A. "A mere political job."

Q. In the present day, what do many in the Church of England wish to prove?

A. That they are not Protestant, but Catholic; that the orders of their ministers are valid, and, in consequence, that they have the same sacraments as the Catholics.

Q. Was the validity of their claims brought for decision before Pope Leo XIII.?

A. It was, and after carefully examining the matter the Holy Father pronounced the claims null and void.

THE BIBLE AND THE REFORMATION.

Q. What delusion, on this head, is generally accepted among Protestants?

A. That the so-called "glorious Reformation" was mainly brought about by the printing of the Holy Scriptures in the vernacular and distributing them among the people.

Q. What other error is commonly held by Protestant denominations?

A. That no sooner had the laity been put in possession of the Bible, than they at once threw off "the errors of Popery" and hastened to obey the gospel preached by the reformers.

Q. What does history tell us to the contrary?

A. Macaulay, a Protestant historian, writes: "A king whose character is best described by saying he was despotism itself, personified; unprincipled ministers; rapacious aristocracy; a servile parliament,—such were the instruments by which England was delivered from the Church of Rome."

Q. What does Mr. Lecky, another Protestant historian, say on the subject?

A. "With the exception of Socinius and Zingulius, all the most eminent reformers advocated persecution, and in nearly every country where their boasted reformation triumphed, the result is mainly due to coercion."

Q. How did the royal tyrants cover their doings with the cloak of religion?

A. They printed an English version of the Scriptures full of most gross errors and perversions.

Q. Give some instances.

A. They expunged the word "church" in many places and substituted "congregations;" for "idols," they printed "images;" for "traditions," "ordinances."

Q. What do many Protestant writers and lecturers tell us in regard to Church authority on Holy Scriptures?

A. That the reading of the Scriptures is prohibited to the laity.

Q. What act of Leo XIII. refutes this statement?

A. To all who devoutly read the Scriptures a quarter of an hour a day, be granted an indulgence of three hundred days to be gained once a day, provided that the edition of the gospel be one approved by legitimate authority. Furthermore, the Sovereign Pontiff granted monthly a plenary indulgence to all those who shall have read in this way every day of the month.

Catholic School System.

(Concluded from page 136.)

fail to attain the best results, and the more critically the parochial are compared with the public schools the more strikingly will their superiority become apparent.

The amount so far expended in the parochial school properties alone approximates seventy-five million dollars, and the amount saved to the States of the Union every year exceeds twenty-five million.

We certainly have every reason to be proud of the wonderful progress made by our parochial school, and those Catholics that have been afraid of them, and have been impressed by the rigid form, the autocratic air, the reproving eye and the pointing finger of the public school marm, had better institute some much-needed reforms in their views on education.

***The fact that the convent school committee in England advocates the special encouragement of drawing in girls' schools, as a preparation for higher art studies, makes it interesting to note that, in the new Westminster cathedral, women are being largely employed as decorative artists. In two of the side chapels—that of the Holy Souls and that dedicated to St. Gregory and St. Augustine—the whole of the ceiling and walls will be covered with mosaic work, at which twenty young ladies are at present working under the direction of Mr. Bridge, the skilled artist, who first conceived the idea of employing women for such work. They have all had preliminary artistic training, and their artistic faculties are fully exercised in this difficult and delicate task. Two years' special training in technique, however, is necessary to enable the artist to command a good salary. Mr. Bridge tells that his experience showed that a far larger proportion of women than men have a true eye for color.

Publishers' Notes.

Elsewhere in this issue will be found a page announcement relative to educational games for school and home. As a means of creating an unusual interest in several branches of the school curriculum and especially in the ordinarily dry and difficult work of the lower arithmetic classes, these games seem to have solved a perplexing problem. We are all familiar with the good results attained by various educational home games—authors, animals, etc.—and it was a happy thought that prompted the devising of card games that would really assist in the work of the school, turning to recreation what was previously drudgery to many. For busy or occupation work and Friday afternoon exercises, they are certain to be productive of good results. The endorsements which these games have received from the educational press, teachers and school officials throughout the country is most enthusiastic. The games are first-class play and equally good education. After children have been taught how to think of number and how to use number in the concrete, there is no equally good way to get abstract practice for intellectual vigor, poise, and alertness. There is rare genius displayed from the pedagogical standpoint. There is no equally good philosophy of number displayed in any other plan for practice, because here the child is taught to see almost instantly what combinations will make a given number.

The Cincinnati Game Co., Cincinnati, Ohio, deserves much credit for the elaborate though inexpensive form in which these school games have been brought out; 25 cents buys a complete game, with booklet of instructions for the teacher.

Longman's, Green & Co., Publishers, Fifth Ave., New York, announce on another page of this issue of The Journal a number of new books of special interest to Catholic teachers and school authorities. Their History of England for Catholic Schools is a work that we would particularly call to the attention of our readers. The idea, plan and treatment of the material in this book has won much commendation from Catholic authorities. All interested in a work on this subject would do well to write to the publishers for a copy.

The judgment of experience is necessary in the purchase of apparatus for physical laboratories. If a good working outfit is to be secured without waste of money on useless pieces, things that would be required for a university laboratory are unnecessary in the high school and academy. Again there are recent improved devices for teaching elementary physics—some of which will do the work of several pieces of old apparatus. The Columbia School Supply Co., Indianapolis, Ind., is making a specialty of complete and economic laboratory outfits for high schools and academies. They contain everything essential for a good course in physics—and nothing else. This apparatus is being installed in all parts of the country. During September, they sold 34 complete Cabinets to the following public and private schools: Lanark, Ill.; Sisters of the Visitation, Rock Island, Ill.; Campbelltown, O.; St. Elizabeth's Academy, Allegheny, N. Y.; Lutheran Ladies Seminary, Red Wing, Minn.; Arcanum, O.; Colfax, Wash.; Kennebunk, Me.; Brookville, O.; Good Hope, O.; Washington, N. J.; Somersworth, N. H.; St. Cloud, Minn.; Franklin, O.; Y. M. C. A., South Lorain Station, O.; Malvern, Ia.; Irvington, N. J.; School for the Deaf, Council Bluffs, Ia.; Spokane, Wash.; Ripley Union School, Ripley, N. Y.; McKinley Memorial College, Jasper, N. Y.; Ladycliff Academy, Highland Falls, N. Y.; Northwestern College, Fergus Falls, Minn.; Sabina, O.; Avoca, Ia.; Mancelona, Mich.; Alexandria, Minn.; Stuart, Ia.; Williamsport, O.; Rochell, Ill.; Hinton, W. Va.; Lewiston, O.; Rockwell City, Ia.; Oregon, Ill.

Two little books that will be found interesting and serviceable by teachers during the coming month, are: "The Twentieth Century Thanksgiving Exercises" and "The Newsboys' Thanksgiving." The book of Thanksgiving exercises provides an abundance of choice new material including several dialogues for celebrating Thanksgiving in the school room. They are practical, gratifying and sensible—price, 15c.

"The Newsboys' Thanksgiving" is a jolly new play. Four city newsboys go to the country on Thanksgiving day, make the acquaintance of Farmer Brown and his family. They have a merry time and a good dinner. Sensible, but full of fun, 6

male, 4 female characters. No troublesome requirements, time 40 minutes; price 15 cts. Address, March Brothers, Lebanon, Ohio.

Loel Critic (Critical Passages), arranged and edited by Prof. George Saintsbury, University of Edinburgh, Cloth, 440 pages, mailing price \$1.65, Ginn & Co., Boston, Publishers. This book is something entirely new in plan and idea. It is designed to obviate two difficulties which occur in the teaching of the Higher Rhetoric—the fact that the classical documents and points de repere of the subjects are scattered over a very large number of separate books and authors, and the fact that many of the most important are in ancient or foreign-modern languages. The time and labor of both student and professor will be immensely economized by making it possible for the latter to put into the hands of the former a catena of the most important critical passages, arranged chronologically and presented in English.

Macaulay's Life of Samuel Johnson with a selection from his "Essay on Johnson". Edited with an Introduction and Notes by Charles Lane Hanson. Semi-flexible cloth, 94 pages; mailing price 30 cts. Ginn & Co., Boston. Interest in the author and his work will be aroused by Mr. Hanson's Introduction, which discusses Macaulay the man and suggests how the student should study Macaulay the writer.

College Entrance Examination Board Questions set at the examinations held June 15-20, 1903. Boards, by mail 65 cts.; Ginn & Co., Boston. The fact that the examinations have been accepted as satisfactory substitutes for their own separate admission examinations by nearly every college and scientific school in the United States, render these examination questions of unusual interest to teachers in colleges, as well as to those in secondary schools.

The growing interest taken in the Spanish language in this country has created a demand for cheap handy text-books of the masterpieces of Castilian literature. Calderon, who brought the Spanish drama to perfection, stands next to Shakespeare in the opinion of the best critics. We are glad, therefore, to see the handy-volume edition of his most popular drama, La Vida es Sueno, just published by A. Flanagan & Co., Chicago.—Ave Maria.

One of the best and most successful appliances yet discovered for connecting school life with the real life and business of the world is *The Week's Current used in the study of important current events. It brings the outside world into the school room to supplement with the real problems of life, industry and government all the ordinary subjects of school study. The plan is working successfully in hundreds of schools. Why not try it in your school? The Current will be sent to your address every week during the school year for \$1. Subscriptions may be placed through this office. The Catholic School Journal, Milwaukee, Wis.*

Now is the time for starting reading circles among teachers and pupils. The fall and winter months should not be allowed to slip by without doing some work along this line. Many have already started, and the demand is steadily increasing for copies of *The Catholic Reading Circle Manual* by H. J. Desmond. This valuable little book tells how to start and conduct a reading circle and gives a fund of suggestions relative to topics and elements of success in the work. The Journal offers *The Manual* to its readers at a 20 per cent. discount or 40 cents postpaid.

CHURCH MUSIC.

A correspondent writing from Rome to The New Century, a few weeks ago, on the subject of Church music quoted freely from a pastoral letter of the Cardinal Patriarch of Venice—now happily reigning as Pope Pius X.—condemning the "light, trivial and theatrical" music now sung in some of our churches. Since the publication of our correspondent's communication, several inquiries have come to us asking whether the extracts quoted were correct and requesting information in the matter.

As to the absolute correctness of the quotations from the Patriarch's letter there can be no possible question. The "light, trivial, scenic and profane" music now in vogue received his most positive condemnation. He declared it "artificial in the solo numbers and sensational in the choruses." As he forcibly expressed it, "religious music must through melody incite the faithful to devotion and it must possess these three qualities, holiness, artistic worth and universality." And for this very reason the Patriarch concluded that "any light, trivial or theatrical music, which either through its form or the manner of its performance could be designated as profane, must be forbidden in the churches."

His severest condemnation was visited upon just such music as may be heard Sunday after Sunday in many of the churches in our larger cities. "It deserves", he said, "the reproach Christ made to the money changers in the temple—"my house is the house of prayer, and ye have made it a den of thieves."

Our Roman correspondent inferred that these views of the Cardinal Patriarch, expressed eight years ago, "have not changed now that he wears the Tiara." This may or may not prove correct, for the Holy Father has now the spiritual direction not of a city or a province, but a world with all its peoples of varied manners, customs, tastes and temperaments. What he may do in his wisdom is for him to decide, and when that time comes we may rest assured the decision will be for the good of the entire Church.

That the Gregorian Chant is the distinctive music of the Church, the interpreter of its spiritual prayer in melody, can hardly be disputed. As prayer is an expression of the blessed faith that is in us, so it would seem that the chant is the appropriate and solemn utterance of the Church's liturgy.

Its character is both recitative and meditative, reciting the words of the text and meditating upon them, lending at the same time a sweet and pleasing melody.—*New Century*.

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Current Affairs--Church and School News.

A Brief Summary for Busy Teachers.

In the midst of current discussions regarding the currency and the absence of any agreement as to the best means of promoting elasticity without impairing stability, it is profitable to be reminded by United States Treasurer Roberts' statement to the Maryland and District of Columbia bankers, of the broad and solid basis on which the currency rests. Gold constitutes about 42 per cent. of the whole volume of the currency. The National Treasury hold \$653,000,000, which is much the largest single stock in the world, and about four times as large as that of the Bank of England. Besides this stock of gold in the treasury, the banks hold in their vaults about half as much more. Of an outstanding money circulation of \$2,388,902,178, \$1,014,530,078 is in gold coin and certificates. Bank notes are only about one-sixth of the volume of currency. The existence of such conditions should make it possible to discuss currency problems with equanimity.

* * *

All patriotic Americans are getting ready to wade through the annual message of the President to Congress. This year the task will be doubly heavy, as Mr. Roosevelt will issue a pair of documents, one for the extraordinary session to be called November 9, and the other for the regular session beginning in December. The extra session message will probably deal almost exclusively with the question of Cuban reciprocity. The other will, of course, deal with a variety of topics. It is given out that the President will not say much about tariff reform, as that is a ticklish subject just now. It seems that conditions have changed since his message of a year ago when he spoke quite freely of a "readjustment" of tariff rates.

* * *

The sudden death in Switzerland of Sir Michael Herbert, the British ambassador at Washington, cuts short at the age of 46 a career of distinction, and promising for the future. As charge d'affaires at Washington after the recall of Lord Sackville, it was his lot early to confront grave responsibilities; and under all conditions, at Paris, The Hague, Rome, and Constantinople, as well as at Washington, he showed great discretion and ability. Perhaps his greatest single achievement was the preparation of the British case in the Venezuelan boundary arbitration.

* * *

After long consultation with the executive council of the American Federation of Labor, President Roosevelt decided that he could not dismiss Foreman W. A. Miller from the Government Printing Office. In his statement he says: "In the employment and dis-

missal of men in the Government service I can no more recognize the fact that a man does or does not belong to a union, as being for or against him, than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him." It is thought by some that attempts will be made by politicians to set union labor against the President in the next election as a result of his stand in this matter.

* * *

Another question likely to affect President Roosevelt's chances in 1904, is the race issue. Congressman Williams of Mississippi, who is expected to be the Democratic leader in the next House of Representatives, has announced his purpose to revive the issue raised by the administration's suspension of the Indianola post-office, because of the threats made against the colored postmistress there; Senator Carmack of Tennessee has declared his intention to introduce resolutions looking to the repeal of the Fifteenth amendment; and Senator Gorman of Maryland has planted the Democracy of his state upon the declaration that "the political destinies of Maryland should be shaped and controlled by the white people of the state." These incidents, taken in connection with current press comment, and the recent triumph of Vardaman in Mississippi, make it plain that the South thinks that its time has come to reverse certain of the results of the war and reconstruction periods, and to repeal the amendments which guaranteed the negro political rights. Apparently, it has been led to this conclusion by the comparative apathy of Northern sentiment; but it is possible that that apathy might disappear if the issue were pressed beyond a certain point.

* * *

The census of the Philippine islands, which has been completed, shows in the first rough tabulation of the schedules, a population of 6,976,574. This total may be slightly changed when the figures are revised, but it shows remarkably close guessing in the previous government estimates which were 6,961,339 in the census of 1900, and 6,975,073 according to the computation of the Bureau of Insular Affairs of the war department. Upon one point the census figures are particularly reassuring. Much has been made of the statement that only eight of the eighty-four tribes and races in the islands are civilized; but it appears that these civilized tribes comprise about nine-tenths of the total population,—the wild tribes containing all told not more than 600,000 to 650,000.

The long delay in the reorganization of the British cabinet is attracting attention and occasioning considerable criticism. It goes to confirm the impression that King Edward is taking an active part in the reconstruction, and that he has turned down with scant ceremony some of the selections which Mr. Balfour took with him to Balmoral. Interest centres especially in the attitude of Lord Milner and the position which he may be asked to take in the readjustment. He is credited with a disinclination to attach himself permanently to the Conservative party; and if he had no feeling of that sort, he might well hesitate to become a part of an already broken and discredited Ministry, whose dissolution cannot be long deferred in any case. The retirement of Mr. Ritchie leaves the ministry without a chancellor of the exchequer at a time when the country is passing through a serious financial crisis, and consols have slumped to a lower point than was touched even during the Franco-German war.

* * *

The feeble and halting apology for the inaction of England with reference to Macedonia which Mr. Balfour made in his reply to the remonstrances of the archbishop of Canterbury has evoked a storm of indignation in England; but, in the absence of a united and well-led opposition party, there does not seem to be any way in which the indignation can be made effective for the chastening of the Balfour ministry. England's abdication of influence, at a time when a Christian population is being extirpated by the Turks in the sight of all Europe, is peculiarly inexcusable, because it was through the interference of England at the Berlin congress that the Macedonians were handed back to Turkey, under guarantees of god government which never have been kept.

* * *

It is reported on good authority, although not from an official source, that the Turkish government has asked the United States to withdraw its vessels from Beirut, with a view to promoting the settlement of American claims. This is equivalent to saying that Turkey will do nothing to meet the just demands of the United States while the ships remain. Nevertheless, the ships are still at Beirut, and will probably stay there until matter are quieter. There is good reason for the belief that their presence has averted far worse disorders than any that occurred. There is still a good deal of unrest in that city, and at last accounts, the refugees who left when the disturbances occurred had not thought it prudent to return. The Porte acted with his customary duplicity

in professing to comply with the French and American demand for the removal of the vali of Beirut, at the same time that it promoted him to a better post.

NEW STAGE IN CATHOLIC AIMS.

Archbishop Ireland, in an interview with a New York Sun reporter, had this to say of Catholic education and the future of the Church in America:

"Among the Catholics of the United States a marked awakening to higher culture has come. There is a great change in the Catholic body. The old immigrants, full of faith and love for the Church, even amid the labors that came upon them in a strange land, have passed away. Their sons have taken their places, wealthier more ambitious and strongly imbued with the spirit of progress and the ever growing demand for higher culture.

"Especially is this noticeable among the clergy. Never before were Catholic colleges so crowded with students. The bishops are aiming for higher learning for the priesthood. Years ago there was such a demand for clergy that the archbishops and bishops could not spare their priests for post-graduate courses and university training. The conditions have changed.

"This is the age of scholarship. No

Church will dominate thought unless it is fully equipped in all learning of the day, sacred and profane; fully prepared to meet the opponents of religion on their own ground. This fact is recognized and the Catholic Church is preparing herself to meet the issue.

"During the last five years there has been a wonderful improvement in the Catholic seminaries of the United States. The curriculum has been raised. One of the most important departments is that for the study of great social questions. Students fed on such intellectual food seek higher culture.

"I believe that in the very near future the Catholic clergy of the United States will be as thoroughly educated, as thoroughly well adapted to meet the conditions and requirements of the day, as any clergy in the world, even that of Rome."

Archbishop Ireland, who is a director of the Catholic University at Washington, said that its aim will be particularly to elevate the standard of the clergy. He also said that Pius X. has resolved to establish it on a firm financial basis and has directed the American hierarchy to order an annual collection in all the churches in the country for the benefit of the university.

This will insure to the university an annual income of at least \$70,000. In

addition, a number of wealthy Catholics have promised to establish chairs in the university.

CONFERENCE IN CATHOLIC COLLEGES.

The fifth annual conference of the Catholic colleges of the United States will be held on Wednesday and Thursday, Oct. 28 and 29, in the auditorium of the Catholic high school, Philadelphia. Interest in this yearly assemblage of delegates representing all the great Catholic educational institutions of the country, has increased from year to year, and there is every indication that the coming conference will bring to Philadelphia one of the most learned and distinguished bodies of Catholic instructors ever gathered in the Quaker City.

The delegates will attend Mass in the cathedral at 9 a. m., Wednesday, Oct. 28. At 10 o'clock the conference will be called to order in the Catholic high school auditorium. After registration and an opening address, the initial paper will be read by Rev. James J. Deane, O.S.A., of Villanova college. His topic will be "The Study of Mathematics—Its Value as a Discipline—Its Rightful Place and Influence in the Curriculum." From 11 a. m. until 12:30 p. m. there will be discussion

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The afternoon session will open at 2 o'clock, when Rev. B. Guldner, S.J., of Boston college, will read a paper on "Moral Training Without Religion." The subject will be discussed until 3 o'clock, when there will be a "Round Table Conference" on intercollegiate athletics.

The second day will open with a paper by Rev. John J. Tierney, D.D., of Mount St. Mary's college, Md., on "Shall the College Course be Shortened?" Discussion will be permitted un-

til 11 o'clock, when committee reports will be submitted and considered. In the afternoon Rev. William F. Poland, S.J., of the St. Louis university, will read a paper on "Experimental Psychology in the College." The discussion will be followed at 3 o'clock by the election of the standing committee, after which the conference will adjourn.

At 8 o'clock in the evening there will be a public meeting.

SISTERS IN PUBLIC SCHOOLS.

The first papers in the suit which it is expected will decide for or against the constitutionality of State Superintendent Skinner's decisions concerning the wearing of a religious garb in the public schools of Lima, N. Y., and likewise throughout the state, were served Sept. 27, on Trustee Hendrick. The suit is brought by one of the nuns who taught in the public school there to recover on contract the amount of wages due, and which was withheld from the

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two nun teachers by Trustee Hendrick in obedience to Superintendent Skinner's orders. The trustee's sole defense will be that he obeyed the injunction of Superintendent Skinner. This will bring the issue squarely into court, and the result will be watched with interest. This, however, is but the first of a series of suits to be brought in connection with Superintendent Skinner's now famous decision.

The schools are closed owing to the action of Superintendent Skinner. Trustee Hendrick had engaged for the public schools of the district the same four teachers who taught last year. Two of these wear the garb. The schools were scheduled to open on Sept. 8, but Superintendent Skinner's served an injunction on the trustee restraining him from renting Brendan hall, from permitting the teachers to wear a religious garb in the school room and also from levying the taxes voted at the annual school meeting for the payment of the salary for all four teachers. This practically tied the hands of Trustee Hendrick, who refused, under the circumstances, to open the school. Father Fitzsimons, rector of St. Rose's church, in Lima, when asked by a reporter whether there was not danger that teachers in religious garb would soon become numerous in the state schools as the result of such decision, said:

"No doubt some good people are worrying because they think we are going to overrun the public schools with nuns as teachers; but they are evidently persons who do not understand the question at all.

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etc., be such that they will have at least an indirect bearing on religion. Bishop McQuaid, for instance, is unalterably opposed to the system at Lima.

"Another difficulty would come from the religious communities themselves. The supply of these teachers is scarcely enough to fill the calls from parochial and religious schools.

* * *

Four sisters of the Order of St. Benedict are now conducting the public school of Arlington in Bureau County, Illinois. This is an innovation in that state, and previous to the opening of the school protests were made against the Nuns but the state superintendent decided he was without authority to prevent the Sisters from teaching. While the people of Arlington are for the most part Catholics, it was not they, who invited the Sisters, but a Mrs. Anna Nurvis Kendall, the wealthiest woman of the place, and a leader in educational movements. She says she advocated the change to keep the Arlington schools from decaying of "dry rot." Mrs. Kendall adds further, that she has always believed it would be for the benefit of the school.

Among other things objected to is the fact that the Sisters devote their earn-

ings to the work of their order, and it is insisted that the payment of money to them will amount to an appropriation of public funds to the order. The Sisters say that the use to which they put their money after they have earned and received it, is a private matter which concerns themselves alone.

Instead of becoming teachers under their religious names the Sisters were examined under and received their certificates as secular persons, giving their worldly names.

* * *

The results of the present school policy of the Ministry of M. Combes, do not appear to be very encouraging from the point of view of filling the public schools, if certain figures given by The Eclair are to be entirely relied upon. Immediately after Easter the government was asked by its supporters for figures showing what had been effected in the matter of the schools. After four months' delay a reply has been at last forthcoming from the Minister of Public Instruction. From this it appears that on June 2, 1903, the public schools of France contained 3,109,114 scholars, against 3,049,575 on the same day of the year before. There had thus been an increase in the year of 71,588. Turning now to the private or denomina-

tional schools we find that their members dropped from 1,135,834 on June 2, 1902, to 985,107, which represents a loss of 150,727. This is, of course, due to the wholesale closing of religious schools by M. Combes and the *bloc*; but it is to be noted that out of that 150,727 scholars only 71,588 have been gathered in by the secular State schools. What then has become of the remaining 79,139? They have either stayed at home or run wild, certainly they have attended no school. Thus the result of all the energy of the anti-clerical majority is that nearly 80,000 children who a year ago were in the elementary schools, are now receiving no education at all. There is thus a large number still to be provided for by the tax-payer, and a still larger expenditure will be necessary if the darling desire of M. Combes is realized and the remaining million are driven out by the closing of all religious schools.

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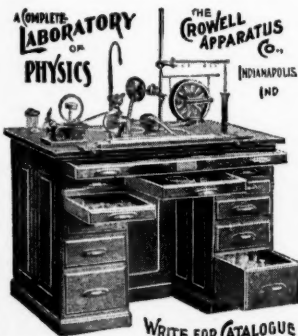
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